THE PRI=
mer in Englishe
& Latin: set forth
by the kynges ma
iestie & his Cler=
gie to be taught
learned, & read: &
none other to be
vsed throughout
all his dominiõs.

EXR

Dorothe Wyndesor

¶ The contentes of this booke.

The Kalendre.
The kynges highnesse iniunction.
The prayer of our Lorde.
The salutacion of the Angell.
The Crede or articles of the faith
The ten commaundementes.
Certein graces.
The Matyns.
The Euensong.
The Complin.
The Seuen psalmes.
The Letany.
The Dirige.
The Commendations.
The psalmes of the passion.
The passion of our Lorde.
Certeine godly prayers, for sundry purposes.

BRITISH MUSEUM

KL Januarij hath.xxxi. dayes.

xix	M	Januarij. The circūcision of Christ.	i
viii	b	viii No.	ii
	c	vii No.	iii
xvi	d	Pridie.	iiii
v	e	Nonas. The Epyphany.	v
	f	viii Id.	vi
xiii	g	vii Id.	vii
ii	A	vi Id.	viii
	b	v Id.	ix
x	c	iiii Id.	x
	d	iii Id. ♑ Sun in aquari.	xi
xviii	e	Pridie.	xii
vii	f	Idus, S. Hillari.	xiii
	g	xviii Kalen. Februarii.	xiiii
xv	A	xvii kl.	xv
iiii	b	xvi kl.	xvi
	c	xv kl.	xvii
xii	d	xiiii kl.	xviii
i	e	xiii kl.	xix
	f	xii kl. S. Fabian and Sebastian martyrs.	xx
ix	g	xi kl.	xxi
	A	x kl. S. Vincent martyr	xxii
xvii	b	ix kl.	xxiii
vi	c	viii kl. S. Timothe.	xxiiii
	d	vii kl. Cō. of S. Paule.	xxv
xiiii	e	vi kl. S. Policarpe mar.	xxvi
iii	f	v kl.	xxvii
	g	iiii kl.	xxviii
xi	A	iii kl.	xxix
	b	Pridie.	xxx
xix	c		xxxi

The kalender.

KL Februarij hath .xxviii. dayes.

viii	d	Februarij. Fast.	i
	e	vi No Purifica. of our lady.	ii
xvi	f	v. No S. Blase martyr.	iii
v	g	iiii. No	iiii
	A	iii. No. S. Agathe martyr.	v
xiii	b	Pridie.	vi
ii	c	Nonas.	vii
	d	viii id.	viii
x	e	vii id.	ix
	f	vi id.	x
xviii	g	v id. ☾ Sun in pisc̃ibus.	xi
vii	A	iiii id.	xii
	b	iii id.	xiii
xv	c	Pridie. S. valentine.	xiiii
iiii	d	Idus.	xv
	e	xviii Kalen. Martii.	xvi
xii	f	xvii kl.	xvii
i	g	xvi kl.	xviii
	A	xv kl.	xix
ix	b	x kl.	xx
	c	ix kl.	xxi
xvii	d	viii kl.	xxii
vi	e	vii kl. Fast	xxiii
	f	vi kl. S. Mathi. apostle.	xxiiii
xiiii	g	v kl. The place of the lepe yeare.	xxv
iii	A	iiii kl.	xxvi
	b	iii. kl. S. Augustine bishop.	xxvii
xi	c	Pridie.	xxviii

HL March hath .xxxi. dayes.

xix	d	Marcii		i
viii	e	vii Mo.		ii
	f	vi Mo.		iii
xvi	g	v Mo.		iiii
v	a	iiii Mo.		v
	b	iii Mo.		vi
xiii	c	Pridie.		vii
ii	d	Nonas.		viii
	e	viii id.		ix
x	f	vii id.		x
	g	vi id.	Summaries.	xi
xviii	a	v id.		xii
vii	b	iiii id.		xiii
	c	iii id.		xiiii
xv	d	Pridie.		xv
iiii	e	Idus.		xvi
	f	xvi kals. Aprill.		xvii
xii	g	xv kl. S. Edouarde.		xviii
i	a	xiiii kl.		xix
	b	xiii kl.		xx
ix	c	xii kl.		xxi
	d	xi kl.		xxii
xvii	e	x kl.	Fast.	xxiii
vi	f	ix kl.	Annu. or our la.	xxiiii
	g	viii kl.		xxv
xiiii	a	vii kl.	Resurrection of	xxvi
iii	b	vi kl.	Jesu Christ.	xxvii
	c	v kl.		xxviii
xi	d	iiii kl.		xxix
	e	iii kl.		xxx
xix	f	Pridie.	a. iii.	xxxi

The kalender.

Aprill hath. xxx. dayes.

viii	g	Aprilis.		i
xvi	A	iiii No.		ii
v	b	iii No.		iii
	c	Pridie.	S. Ambrose	iiii
xiii	d	Nonas.		v
ii	e	viii id.		vi
	f	vii id.		vii
x	g	vi id.		viii
	A	v id.		ix
xviii	b	iiii id.	☌ Sun in Tauro.	x
vii	c	iii id.		xi
	d	Pridie.		xii
xv	e	Idus.		xiii
iiii	f	xvii Kalen.	Maii.	xiiii
	g	xvi kl.		xv
xii	A	xv kl.	S. Isodorus	xvi
ac	b	xiv kl.		xvii
	c	xiii kl.		xviii
i	d	xii kl.	S. Alphege	xix
	e	xi kl.	martyr.	xx
xvii	f	x kl.		xxi
vi	g	ix kl.		xxii
	A	viii kl.	S. George.	xxiii
xiiii	b	vii kl.		xxiiii
iii	c	vi kl.	S. Marke.	xxv
	d	v kl.		xxvi
xi	e	iiii kl.	Anastacius.	xxvii
	f	iii kl.		xxviii
xix	g	ii kl.		xxix
viii	A	Pridie.		xxx

Maye hath .xxxi.

Mayes,

	b Nat.	Philip & Jacob Apostles.	i
xvi	c vi No.	Athanasius.	ii
v	d v. No		iii
	e iiii. No		iiii
xiii	f iii. No.		v
ii	g Pridie.	Iohn before	vi
	A Nonas.	port latine.	vii
x	b viii id.		viii
	c vii id.		ix
xviii	d vi id.		x
vii	e v id.	S. Antony mar.	xi
	f iiii id.		xii
xv	g iii id.	Chun in Gemini,	xiii
iiii	A Pridie.		xiiii
	b Idus.		xv
xii	c xvii Kalen. Junii.		xvi
i	d xvi Kl. S. Bernarde.		xvii
	e xv kl.		xviii
ix	f xiiii kl.		xix
	g xiii kl.		xx
xvii	A xii kl.		xxi
vi	b xi kl.		xxii
	c x kl.		xxiii
xiiii	d ix kl.		xxiiii
iii	e viii kl.		xxv
	f vii kl.		xxvi
xi	g vi kl.	S. Bede.	xxvii
	A v kl.		xxviii
xix	b iiii kl.		xxix
viii	c iii. kl.		xxx
xvi	d Pridie.		xxxi

HD June hath .xxx. dayes.

	e Kalen.	S. Nicomede martyr	i
v	f iiii No.		ii
	g iii No.		iii
xiii	a Pridie.		iiii
ii	b Nonas.	S. Bonifface and is	v
	c viii Id.	felowes	vi
x	d vii Id.		vii
	e vi Id.		viii
xviii	f v Id.		ix
vii	g iiii Id.		x
	a iii Id.	S. Barnabe	xi
xv	b Pridie.		xii
iiii	c Nonas. ☌ Sun in Cancer.		xiii
	d xviii Kalen. Julii. S. Basile.		xiiii
xii	e xvii kl.		xv
i	f xvi kl.		xvi
	g xv kl.		xvii
ix	a xiiii kl.	S. Marke and Mar	xviii
	b xiii kl.	celline martyrs	xix
xvii	c xii kl.		xx
vi	d xi kl.		xxi
	e x kl.	S. Albane martyr	xxii
xiiii	f ix kl.	Fast.	xxiii
iii	g viii kl.	Nati. of S. John ba	xxiiii
	a vii kl.		xxv
xi	b vi kl.	S. Cyprian.	xxvi
	c v kl.		xxvii
xix	d iiii kl.	Fast.	xxviii
viii	e iii kl.	Peter & paule apos	xxix
xvi	f Pridie.		xxx

HAll July hath.xxxi. dayes.

v	g	Julii.		i
	a	vi No.	Visitation of our lady.	ii
xiii	b	v No.		iii
ii	c	iiii No.		iiii
	d	iii No.		v
x	e	Pridie.		vi
	f	Nonas.		vii
xvi	g	viii Id.		viii
vii	a	vii Id.	S. Liril	ix
	b	vi Id.		x
xv	c	v Id.		xi
iiii	d	iiii Id.		xii
	e	iii Id.		xiii
xii	f	Pridie.	Sun in leo.	xiiii
i	g	Idus		xv
	a	xvii Kalen. Auguſti.		xvi
ix	b	xvi kl.		xvii
	c	xv kl.		xviii
xvii	d	xiiii kl.		xix
vi	e	xiii kl.	S. Margaret.	xx
	f	xii kl.		xxi
xiiii	g	xi kl.	S. Mary Magdal	xxii
iii	a	x kl.		xxiii
	b	ix kl.	Faſt.	xxiiii
xi	c	viii kl.	S. James apoſtle.	xxv
	d	vii kl.	S. Anne the mother.	xxvi
xix	e	vi kl.	of Mari.	xxvii
viii	f	v kl.		xxviii
xvi	g	iiii kl.		xxix
v	a	iii kl.		xxx
	b	Pridie.		xxxi

The kalender.

HL August hath, xxxi. dayes.

xii	c	Augustini.		i
ii	d	iiii No.		ii
	e	iii No.		iii
x	f	Pridie.		iiii
	g	Nonas.		v
xviii	a	viii Id. Transl. of our lord.		vi
vii	b	vii id. The feast of the		vii
	c	vi id. name of Jesu.		viii
xv	d	v id.		ix
iii	e	iiii id. S. Laurence mar.		x
	f	iii id.		xi
xii	g	Pridie.		xii
i	A	Idus.		xiii
	b	xix kl. Sept. ☌ Sun in Virg.		xiiii
ix	c	xviii kl. Assumption of our lady.		xv
	d	xvii kl.		xvi
xvii	e	xvi kl. Eusebius		xvii
vi	f	xv kl.		xviii
	g	xiiii kl.		xix
xiiii	A	xiii kl.		xx
iii	b	xii kl.		xxi
	c	xi kl.		xxii
xi	d	x kl. Fast.		xxiii
xix	e	ix kl. S. Bartholomew.		xxiiii
	f	viii kl.		xxv
viii	g	vii kl.		xxvi
xvi	A	vi kl.		xxvii
	b	v kl. S. Augustine.		xxviii
v	c	iiii kl. The decol. of		xxix
	d	iii kl. saint John		xxx
xiii	e	Pridie.		xxxi

HEre Septembre hath .xxx. dayes.

ii	f	Septēbris. l. Chrisostome.	f
	g	iii No.	ri
r	A	ii No.	iii
	b	Pridie.	iiii
xviii	c	Nonas.	v
vii	d	viii Id.	vi
	e	vii Id.	vii
xv	f	vi Id. The Natiui. of our lady.	viii
iiii	g	v Id.	ix
	A	iiii Id.	x
xii	b	iii Id. l. Prothe & Hia=	xi
i	c	Pridie. cinct martyrs.	xii
	d	Idus.	xiii
ix	e	Kalend. Octobris.	xiiii
	f	xvii kl. Sun in Libra.	xv
xvii	g	xvi kl.	xvi
vi	A	xv kl. Lambert mar.	xvii
	b	xiiii kl.	xviii
xiiii	c	xiii kl.	xix
iii	d	xii kl. Faste	xx
	e	xi kl. S. Mathew apostle.	xxi
xi	f	x kl.	xxii
xix	g	ix kl.	xxiii
	A	viii kl.	xxiiii
viii	b	vii kl.	xxv
	c	vi kl. l. Cyprian.	xxvi
xvi	d	v kl.	xxvii
v	e	iiii kl.	xxviii
xiii	f	iii kl. S. Michael.	xix
	g	Pridie.	xxx

The kalender.

Hereafter October hath.xxxi. dayes.

	A	Octobris.		i
x	b	vi Mo.		ii
	c	v Mo.		iii
xviii	d	iiii Mo.		iiii
viii	e	iii Mo.		v
	f	Pridie.		vi
xv	g	Nonas.		vii
iiii	A	viii id.		viii
	b	vii id.	S. Dionise & hys fe=	ix
xii	c	vi id.	lowes martyrs.	x
i	d	v id.		xi
	e	iiii id.		xii
ix	f	iii id.	S. Edwarde.	xiii
	g	Sum in Scorpion.		xiiii
xvii	A	Idus.		xv
vi	b	xvii Kalend. Nouembre.		xvi
	c	xvi Kl.		xvii
xiiii	d	xv kl.	Luke euangelist.	xviii
iii	e	xiiii kl.		xix
	f	xiii kl.		xx
xi	g	xii kl.		xxi
xix	A	xi kl.	Mari Solome.	xxii
	b	x kl.		xxiii
viii	c	ix kl.		xxiiii
xvi	d	viii kl.		xxv
	e	vii kl.		xxvi
v	f	vi kl.	Fast.	xxvii
	g	v kl.	Simon and Jude.	xxviii
xiii	A	iiii kl.		xxix
ii	b	iii kl.		xxx
	c	Pridie.		xxxi

The kalender.

HU Nouembre hath, xxx. dayes.

	d	Nouembris.	Al halowen day.	i
	e	iiii No.	Al solen day.	ii
xviii	f	iii No.		iii
viii	g	Pridie.		iiii
	A	Nonas.		v
xv	b	viii id.		vi
iiii	c	vii id.		vii
	d	vi id.		viii
xii	e	v id.		ix
i	f	iiii id.		x
	g	iii id.	S. Martin bysshop.	xi
ix	A	Pridie.		xii
	b	Idus.		xiii
xvi	c	xviii kl.	Decem. Sū in Sagit.	xiiii
vi	d	xvii kl.		xv
	e	xvi kl.		xvi
xiiii	f	xv kl.		xvii
iii	g	xiiii kl.		xviii
	A	xiii kl.		xix
xi	b	xii kl.	Edmund kyng.	xx
xix	c	xi kl.		xxi
	d	x kl.	S. Cicile vir. and mar.	xxii
viii	e	ix kl.		xxiii
	f	viii kl.		xxiiii
xvi	g	vii kl.		xxv
v	A	vi kl.		xxvi
	b	v kl.		xxvii
xiii	c	iiii kl.		xxviii
ii	d	iii kl.	Fast.	xxix
	e	Pridie.	Andrew Apostle.	xxx

The kalender.

KL December hath.xxxi. dayes.

	f Decembris.		i
xviii	g iii Mo.		ii
vii	A iii Ms.		iii
	b Pridie.		iiii
xv	c Nonas.		v
iiii	d viii id.	S. Nicholas.	vi
	e vii id.	Fast.	vii
xi	f vi id.	Concept. of our lady.	viii
i	g v id.		ix
	A iiii id.		x
ix	b iii id.		xi
	c Pridie.	☾ Sun in Capri:	xii
xvii	d Idus.	S. lucie vir. et mar.	xiii
vi	e xix Kalend. Januarii.		xiiii
	f xviii kl.		xv
xiiii	g xvii kl.		xvi
iii	A xvi kl.		xvii
	b xv kl.		xviii
xi	c xiiii kl.		xix
xix	d xiii kl.	Fast.	xx
	e xii kl.	S. Thomas apostle.	xxi
viii	f xi kl.		xxii
	g x kl.		xxiii
xvi	A ix kl.	Fast.	xxiiii
v	b viii kl.	Natiuity of Christ.	xxv
	c vii kl.	S. Steuen	xxvi
xiii	d vi kl.	S. John euangelyst.	xxvii
ii	e v kl.	Childermas day.	xxviii
	f iiii kl.		xxix
x	g iii kl.		xxx
	A Pridie.		xxxi

¶ An Almanake for xv. yeares.

The yeare of grace.	The leper yere.	The sondaies letter.	The golden number.	Easter.	The number of yeres.
M.d.xlvii.	G	B	ix	x. Aprill.	
M.d.xlviii.	F	A	x	i. Aprill.	
M.d.xlix	E	G	xi	xxi. Aprill.	
M.d.l	D	F	xii	vi. Aprill.	
M.d.li	C	E	xiii	xxix. Marche	
M.d.lii	B	D	xiiii	xvii. Aprill.	
M.d.liii	A	C	xv	ii. Aprill.	
M.d.liiii.	G	B	xvi	xxv. Marche	
M.d.lv	F	A	xvii	xiiii. Aprill.	
M.d.lvi	E	G	xviii	v. Aprill.	
M.d.lvii	D	F	xix	xviii. Aprill.	
M.d.lviii	C	E	i	x. Aprill.	
M.d.lix	B	D	ii	xxvi. Marche	
M.d.lx	A	C	iii	xiiii. Aprill.	
M.d.lxi	G	B	iiii	vi. Aprill.	

BRITISH
MUSEUM

A PREFACE MADE BY the kynges moste excellent maiestie vnto this his primer Booke.

BRITISH MUSEUM

HEnry the. viii. by ꝑ grace of god kyng of Englande, Fraunce, and Irelande: defender of the faith, and in yearth supreme heade of ꝑ churche of Englãde & Irelande: to all and singulare our subiectes, aswell of ꝑ Clergie as also of the laie sce within any our dominions whatsoeuer they be greting. It is the parte of kynges (whom the lorde hath constituted & sette for pastours of his people) not oncly to procure that a quiete & peaceable life maye be led of al his vniuersal subiectes: but also that the same life maie be passed of them godly, deuoutely, & vertuously, to the true worshipping & seruice of God, to the honour of hym, & to ꝑ sanctifying of his name & to the euerlasting saluatiõ of their

HEnricus octauꝰ dei gratia Anglie, Francie, et Hybernie Rex, fidei defensor, ac in terris ecclesie Anglicane, et Hibernice supremum caput: Vniuersis subditis nostris, tam Clericis quam laicis intra quascunq; ditiones nostras degentibus, Salutẽ. Regum est quos dominus constituit pastores plebis sue non modo procurare, vt quieta tranquillaq; vita ab vniuersis subditis suis traducatur, sed etiam vt pie religioseq; ea in vero dei cultu, ad eius gloriam et nominis sui sanctificationem eternamq; ipsorum

rum salutem transfigatur. Pietatis autem multæ partes sūt sed non minima ea est, quæ deum patrē pure ac intelligenter inuocat, et ab auctore boni, quæ bona et salutaria sunt, ad reliquam vitam instituendam contendit, de præteritorum vero bonorum largitione, ac malorum depulsione gratias agit, ac propterea vitulis atq; holocaustis labiorum deo sacra facit. Sed puritas i eo sita est, si ad præscriptū verbi dei cœlestis, pater luminum colatur, si in eo cauti & circūspecti simus, vt secundum voluntatē eius apud illum verba faciamus: iuxta cuius præscriptionē si orationes nostras dirigamus, certam habemus fiduciam vt (Apostolice docent literæ) ab eo nos exaudiri. Intelligēter oratio adhibetur si

their owne selfes. But to godly deuocio there belongeth many poinctes, of whiche that same is not the leste the whiche dooeth purely & with perfect vnderstāding make inuocatiō to God the father, & of the authour & geuer of all goodnesse earnestly craueth suche thynges as bee good, & for the soule health, for that parte of the life that is behind to bee wel ordred: & rendreth thākes for ꝑ bounteous geuyng of good thinges past, & also for ꝑ puttig awaie of euilles, & therefore doeth sacrifice vnto god with the calfes & burned offering of the lippes. But ꝑ pureues therof cōsisteth i this poincte, if ꝑ heauenly father of lightes be worshipped and serued according to the prescription and appointment of the woorde of God, if we be wcarye & circūspecte in this behalf, that wee talke with him in our prayers according to his wille: after whose appointyng if wee

directe our praiers, we haue assure trust & affiaunce (as ꝑ writing of ꝑ Apostle teacheth) ꝑ we bee heard of him. Nowe, praier is bled or made with right and perfecte vnderstanding. if we sing with our spirite, & sing with our mynde, or vnderstãdyng, so that the depe cõtẽplaciõ or rauishyng of ꝑ mynde folowe ꝑ pithinesse of ꝑ woordes, & ꝑ guydyng of reasõ goe before, lest whẽ the spirite doeth praie, the mynde take no fruite at al, & the party ꝑ vnderstãdeth not the pith or effectualnes of the talke ꝑ hefrãkely maketh with God, maye be as an harpe or pype hauyng a sownde but not vnderstãding ꝑ noise ꝑ it selfe hath made. And for as muche as we haue bestowed right great labour & diligẽce about lettyng a perfecte sayc i the other partes of our religiõ wee haue thought good to bestowe our earnest labour in this parte also, beeyng a thyng as fruitefull as the best,

psallatur spiritu, psallatur mente, vt verborum vim, mentis impetus sequatur. rationis ductus præcat, ne cum spiritus oret mens fructum nullum percipiat, & qui vim sermonis nõ tenet quã cum deo liberę habet, sit quasi cithara aut tibia vocem emittens, sed eandẽ quam emisit vocem non capiens. Etiã in aliis religionis nostre partibus constituendis permultum opere curęq; posuimus, cum in hac re cum primis fructuosa elaborandum quoq; duximus, vt et quid precarentur homines et quibus etiã verbis scirẽt, ne res optime, ignoratione verborum implicate ad animum & intelligentiam nõ peruenirent, aut aliene res et non satis idonee quę deo offerantur. apud deum

deum donorum om nium distorem mi nus valerent. Qua de causa certam et prescriptam precandi formam subiectis nostris sua et vulgari lingua tradidimus, vt qui ignorantes alieni sermonis sunt, habeant quod domestica ac familiari in lingua tum fructu ac intelligentia percipiant, et neq; res a religione vera abhorrentes, neq; voces ab intelligentia sua remotas deo rerum v cordiū seruatori offerant. Sed vt qui latine linguę intelligentes sunt, ꝛ animi feruentiore quodam impetu in ea precari se posse putant, habeant in quo deo nullius neque persone, neque linguę acceptori vota faciant, eandem precandi formulam, quam in Anglico descripsimus, latinam nunc etiam in lucem edi curauimus, vt omnis

best, that me maye knowe, bothe what they praie, & also with what woordes: lest thynges special good & principall, beyng in wrapped i ignorance of the woordes, should not perfectely come to ỹ mynde & to ỹ intelligẽce of mẽ: or els thynges beyng nothyng to ỹ purpose, nor verite mete to be offered vnto god, should haue ỹ lesse effecte wt god beyng ỹ distributour of all giftes. In cõsideratiõ whereof we haue lefte out & geue to our subiectes a determinate fourme of praiyng i their owne mother toũg, to thentẽte ỹ suche as are ignorant of anye straung or forein speche maye haue what to praye i their owne acquainted & familiar language, wt fruicte & vnderstãdig & to thẽde that they shall not offre vnto God (beeyng ỹ sercher of ỹ reines & hertes) neither thynges stãdig clene agaĩst true religiõ & godlynes, nor yet woordes ferre out of their intelligẽce & vnderstãding.

Neuer

Neuer theleſſe, to thẽẽte þ ſuche as haue vnderſtãdig of þ latine toung, & thinke that they cã wt more feruẽt ſpirite make their pꝛayers i that tong, maye haue wherin to dooe their deuotion to God, beyng none acceptour neither of any perſone ne toung: we haue pꝛouided the ſelfſame fourme of pꝛaying to be ſette foorth in latin alſo, which we had afore publiſhed i engliſhe, to thẽtente that we would bee all thynges to all perſones, & þ all parties maye at large be ſatiſfied, & as well the willes & deſire of theim that perceiue bothe tounges as alſo the neceſſitie & lacke of theim þ dooe not vnderſtãd þ latin. And wee haue iudged it to bee of no ſmal force for þ auoiding of ſtrife & contẽciõ, to haue one vniforme maner or courſe of praing throughout all our dominiõs: and a verye greate efficacie it hath to ſtirre vp þ feruẽtneſſe of þ minde if þ cõfuſe mancy omnia fierem? omnibus, & omnibus abunde ſatisfieret tũ illorum voluntati, qui vtrãque linguam percipiunt, tũ illorum neceſſitati, qui latinam non intelligunt. Non minimum autem valere exiſtimauimus ad contentionem vitandam huiuſmodi formam pꝛecandi vniuerſa in ditione noſtra habere, et maximam habet vim ad ardorem mentis excitandum, ſi confuſionem pꝛecandi intelligentiæ locꝰtas adiuuet, ſi languorem alienate mẽtis feruor pꝛecepta pꝛecationis repellat ſi flammam cordis, vbertas intelligentie nutriat, ſi segnitiem animi collecta attentionis alacritas diſpergat. Itaq; quanta noſtra voluntas ac pꝛopenſio

fuit

fuit ad hec edenda, tanta debet esse diligentia ac industria vestra ad hec bene ac fructuose utenda, ne cum omnia ad gloziam dei, ac vestram salutem pzparata propoſi tam sint, vos ipſi ſolum. vobis ipſis ac vo ſtratis bus veſtris deſitis.

maner of praiyng be somewhat holpē with ꝑ felowship or annexis of vnderſtāding if ꝑ ferueſteneſſe of ꝑ praier beyng well perceiued, doo put awaie ꝑ tediouſneſſe or faintyng of the mynd beeyng otherwyſe occupied & turned frō praier, if the plaiſtouſneſſe of vnderſtāding doo nouriſhe and kede the burning heate of the hēpte: & finally, if ꝑ cherefulneſſe of earneſt mindig ꝑ matier put clene awaie all ſlouthfulneſſe of the minde toforē gathered. Wherefore as greate as our wil and forwardeneſſe hath been to ſet foorth and publiſhe theſe thynges, ſo greate ought your diligence & induſtrie to be towardes wel & fructefully vſing the ſame, that when al thynges hath been prepared & ſente foorth to the glorie of god, & for your welthe: your ſelues onely maye not be ſlacke or negligente towardes your owne behoſe, and towarde your owne benefites.

AN INIVNCTION GEVEN bi the Kyng our ſouereigne lordes moſte excellẽte maieſtie for the authoriſing and eſtabliſhing the vſe of this Primer.

HEnry the eight by the grace of God kyng of England, Fraunce, and Ireland, defẽdour of the faithe, and of the churche of Englãde and alſo of Irelãde in yearth the ſupreme heade. To all and ſingulare our ſubiectes aſwell Archebiſhoppes, Biſhoppes, deanes, Archedeacons, Prouoſtes, perſones, vicares, curates, prieſtes, and all other of the Cleargie: as alſo al eſtates and degrees of the late fee, and teachers of youthe within any our realmes, dominions, and countries gretynge. Emonge the manifolde buſineſſe, & moſte weightie affaires appertainynge to our regall authozitie and office, we muche ten-

deryng the youthe of our realmes, (wo-
hose good education, and vertuouse
bryngyng vp redoundeth moste highly
to the honoure and praise of almightie
God) for diuers good considerations
and specially for that the youthe by di-
uers persones are taught the Pater no
ster, the Aue maria, Crede, and ten com-
maundementes all in Latin and not in
Englishe, by meanes whereof the same
are not brought vp in the knowledge
of their faith, dutie and obediẽce, where
in no Christen persone ought to bee
ignorant: And for that our people and
subiectes whiche haue no vnderstãding
in the Latin toung, and yet haue the
knowlege of reading, maie praie in their
vulgare toung whiche is to theim best
knowen: that by the mean thereof thei
shoulde be the more prouoked to true
deuociõ, and the better sette their hertes
vpon those thinges that thei praie for.
And finally, for the auoydyng of the di-

uersitie

uersitie of primer bokes, that are now abroade, wherof are almoste innumerable sortes, whiche minister occasion of contencions and vain disputacions, rather then to edifie, and to haue one vniforme ordre of all suche bokes throughout all our dominions, bothe to bee taught vnto children, and also to bee vsed for ordinary praiers of all our people not learned in the Latin toũg: haue set furth this Primer or boke of praiers in Englishe to bee frequented & vsed in, and throughout al places of our sayd realmes and dominions, as wel of the elder people, as also of the youthe, for their common and ordinary prayers: willing commaundynge, and straytly charging, that for the better bringyng vppe of youthe in the knowledge of their dutie towardes God, their prince, and all other in their degre, euery schole-master and bringer vp of yong beginners i learning, next after their A.B.C

now by vs also set furth, do teache this prymer boke of ordinary prayers vnto them in English, and that the youth customably, & ordinarily vse the same, vntil they be of competent vnderstanding and knowledge, to perceiue it in latin. At what tyme they may at their liberty eyther vse ỹ Prymer in English, or this which is by our authoritie lykewise made in latyn, being in all poyntes, correspondent to the Englishe. And furthermore, we strayghtlye charge and cõmaunded as wel all & singuler oure subiectes & sellers of bokes, as also alscholemasters, and teachers of young childrẽ within this our realme & other our dominiõs, as they entẽde to haue our fauour, & auoyde our displeasure by the contrary, that immediately after this our saied Prymer is published and imprinted, that they ne any of theim, bye, sell, occupie, vse, nor

nor teach priuily or apertly any other Primer, either in Englishe or latin, then this, now by vs published, which with no small study, trauaile, & labor, we haue purposely made to the high honour and glory of almightie God, and to the commoditie of our louyng and obedient subiectes, and edifiyng of the same in godly contemplacion and vertuouse exercise of praier.

Geuen at our Palaice of Westminster the .vi. daye of May in the .xxvii. yeare of our raigne.

The prayer of our Lorde.

OUr father whiche art in heauen. halowed be thy name.
Thy kyngdome come.
Thy will bee dooen in yearth, as it is in heauen. Geue vs this day our daily breade. And forgeue vs our trespaces, as we forgeue them that trespace against vs.
And let vs not bee led into tẽptaciõ.
But deliuer vs from euill. Amen.

¶ The salutacion of the angell to the blessed virgin Mari.

HAyle mari ful of grace, the Lord is with the: Blessed arte thou among women, and blessed is the fruicte of thy wombe. Amen.

The Crede, or .xii. articles of the Christen faith.

IBeleue i God the father almightie, maker of heauen and yearth. And in Jesu Christ his only sonne our lord. Who hiche was conceiued by the holy gost, borne of the virgin Mari.

Suffered

Suffered vnder Põce Pilate, was cru cified, dead, buried and descẽded ito hell. And the thirde daie, he rose again from death. He ascended into heauen, and sitteth on the right hande of God the fa ther almightie. Frõ thence he shal come to iudge the quicke and the dead.

I beleue in the holy goste. The holy ca tholike church, The Cõmunion of sain ctes, the forgeuenes of sines. The resur rectiõ of the body. & the life euerlasting.

¶ The.x. commaundemens of almighty god.

THou shalt haue none other gode des but me. Thou shalt not ha= ue any grauẽ Image, nor any likenes of any thing that is in heauẽ aboue, or in yearth beneth, or in the water vnder the yerth, to thintent to do any godly honor or worshipp vnto thẽ. Thou shalt not take the name of thy lorde God in vaine. Remẽbre that thou kepe holy the Sabboth day. Honour thy father & thy mother. Thou shalte doe no murdre.

Thou

Thou shalt not cõmit adultry. Thou shalte not steale. Thou shalt not beare false witnes against thy neyghbour. Thou shalt not vniustly desire thy neighbours house, nor thy neighbours wife, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is thy neyghbours.

Lorde into thy handes I commend my spirit: Thou hast redemed me lorde god of trueth.

¶ Grace before diner.

The eyes of al thinges trust in the o lorde. Thou geuest them meat in due season. Thou doest open thy hand, & fyllest wyth thy blessyng euery liuyng thyng. Good lorde blesse vs, and all thy gyftes, whiche we receyue of thy bountyous liberality, through Christ our lorde. Amen.

The kyng of eternall glory, make vs partenars of the heauenly table. Amẽ. God is charitie, & he that dwelleth in charytie dwelleth in god, & god in hym. God graũt vs al to dwel in hym.

¶ Grace after dynner. The

The god of peace & loue, vouchsafe alwaye to dwel with vs. And thou Lorde haue mercye vpon vs. Glory honour and prayse, be to the O god, whiche hast fed vs from our tẽder age, & gyuest sustinance to euery liuyng thing: replenishe our hertes with ioy & gladnesse, that we alway hauyng sufficiẽt, may be ryche & plẽtiful in al good workes, thorough our lord Jesu christ. Amen. Lorde haue mercy on vs. Christ haue mercy on vs. Lord haue mercy on vs. Our father which art. &c.

And let vs not be led in to tẽptacion.

But delyuer vs from euyl.

Lord heare my prayer. And let my cry come to the. From the fyery dartes of the deuyl, bothe in weal & woe, our sauiour Christ be our defẽce, buckler, and shylde. Amen. God saue the Churche, our kyng, & realme, & God haue mercy on al christen soules. Amen.

Grace before supper.

O Lord Jesu Christ, without whõ nothynge is sweete nor sauery,

wee

we beseche the to blesse vs and our supper, & with thy blessed presence, to chere our hertes, that in all our meates and drinkes, we may taste and sauoure of the, to thy honour and glorie. Amen.

Grace after supper.

BLessed is God in his gyftes. And holy in al his workes. Our helpe is in the name of the lorde, who hath made bothe heauen and yerth. Blessed be the name of our lorde. From hencefurth worlde without ende.

MOst mighty lorde and merciful father, we yelde the herty thãkes for our bodely sustenaunce, requiryng also most intirely thy gracious goodnes so to fede vs with the foode of thy heauenly grace that we may worthely glorify thy name in this lyfe, and after be partakers of the lyfe euerlastynge: thorough our lord Jesu Christ. Amen.

God saue the church, our king & realme & God haue mercy vpõ al christẽ soules

Amen.

O Lord open thou my lyppes.

And my mouthe shall shewe thy prayse.

O God to helpe me make good spede.

Lorde make haste to succour me.

Glorye to the father, & to the sonne, and to the holy goste.

As it was in the begynnyng, and is nowe, and euer shall be, worlde without ende. Amen.

Hayle Mayde full of grace, the Lorde is with the: Blessed art thou amonges women, & blessed is the frupte of thy wombe. Amen.

¶ Psalme. xciiii.

O long sprynge to the prayse of God

Come and let vs reioyce vnto the lorde let vs joyfully synge to god our sauyour: let vs come before his face with confession & thankes geuyng,

Domine labia mea aperies.

Et os meum annunciabit laudem tuam.

Deus in adiutorium meū intende.

Domine ad adiuuandū me festina.

Gloria patri, et filio, et spiritui sancto.

Sicut erat in principio, et nunc et semper, et in secula seculorum. Amen.

Alleluya.

Ave Maria gratia plena, dñs tecum: Benedicta tu in mulieribus, & benedict⁹ fructus ventris tui. Amen.

¶ Psal. xciiii.

Canticū etcetās ad laudandū deum.

Venite exultemus dño, iubilemus deo salutari nostro, preoccupemus faciem eius in confessi-

fessione, et in psal-
mis iubilemus ei.

Q ñ deus magn⁹
dñs ⁊ rex magn⁹ su
per oēs deos, quo-
niam non repellit
dñs plebem suam,
quia in manu eius
sunt oēs fines ter-
re ⁊ altitudines mō
tiū ipse conspicit.

Q ñ ipsius est ma
re, ⁊ ipse fecit illud
et aridā fūdauerūt
manus eius, venite
adorem⁹ ⁊ procida-
mus ante deū, plo-
remus cor dñō qui
fecit nos: quia ipse
est dñs deus noster
nos autē populus
eius, ⁊ oues pascue
eius.

H odie si vocē eius
audieritis nolite ob
durare corda vēa si
cut in exacerbatiōe
secūd̄m diem tēptatio
nis i deserto, vbi
tēptauerūt me pa-
tres vri probauerūt
⁊ viderūt opa mea.

Q quadraginta annis
proximus fui gñera-
tioni huic ⁊ dixi sēp
er hi errant corde,

ipsi

and synge we ioyfully vnto
hymin psalmes.

H or god is a greate lorde
and a great kynge ouer all
goddes, whyche dothe not
forsake his people, i whose
power are al the coastes of
the yearth: and he behol-
deth the toppes of ỹ moun-
taynes.

T he sea is his, for he hath
made it ⁊ his handes haue
fashioned the yearth also:
come therfore ⁊ let vs wor-
shyp and fal doune before
God, let vs wepe before ỹ
lorde who hathe made vs,
for he is our lorde God and
we are his people and the
shepe of his pasture.

T o daye yf ye heare hys
voyce se that ye harden not
your hertes as in the bitter
murmurynge in the tyme
of temptation in wilder-
nes, where youre fathers
tempted me, proued me,
and sawe my workes.

H orty yeares was I gre-
ued with this generation,
and I sayd euer, they erre
in theyr hertes, they haue

not

Thou hast made hym not muche inferiour to angeles, thou hast crouned hym with glorye and honoure: and hast made hym lorde vpon the worckes of thyne handes.

Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum.

Thou hast put all thynges in subiectiõ vnder his feet: all maner of shepe & oxen, yea moreouer the cattell of the felde.

Omnia subiecisti sub pedibus eius, oues et boues vniuersas, insuper et pecora campi.

The oules of the ayer and fysshes of the sea, whyche walke in the pathes of the sea.

Volucres celi et pisces maris, qui perambulant semitas maris.

O lorde whiche arte oure lorde, howe meruaylous is thy name ouer all the yearth.

Domine dominꝰ noster, quam admirabile est nomen tuum in vniuersa terra.

Glory to the father. &c.

Gloria patri. &c.

As it was in the begynnyng. &c. Amen.

Sicut erat in principio. &c. Amen.

Psalme. xviii.

Psalm xviii.

Of the glory of god, which is shewed by his creatures, and of his holy & immaculat lawe.

De gloria dei que in creaturis elucet, et de lege sacrosãcta.

The heauens declare the glory of God, and the firmament sheweth his handy worckes.

Celi enarrant gloriam dei, et opera manuum eius annunciat firmamentum.

Daye vnto daye vttereth out

Dies diei eructat ver-

verbū, & vox nocti indicat scientiam.

Non sunt loquele neq; sermones, quorum non audiantur voces eorum.

In omnem terram exiuit sonus eorum & in fines orbis terre verba eorum.

In sole posuit tabernaculum suum, et ipse tanq; sponsus procedens de thalamo suo.

Exultauit vt gygas ad currendā viam, a summo celo egressio eius.

Et occursus eius vsq; ad cūmuz eius nec est qui se abscōdat a calore eius.

Lex domini immaculata conuertens animas, testimonium domini fidele, sapientiam prestās paruulis.

Iustitie domini recte letificantes corda, preceptum domini lucidum, illuminans oculos.

Timor dñi sanct⁹ permanens

our speche, and night vnto night openeth knowledge.

There be neyther speaches nor languages, but that the voyces of them be heard.

Their sounde hathe gone furthe into all landes, and theyr wordes throughe the coastes of the round yearth.

He hathe pight his pauilion in the Sunne, and he is like a bridegrome commyng out of his chamber.

He shall reioyce as a gyaunt to runne his course, hys progresse is from the high heauen.

And his course is vnto the farthest parte therof, neyther is there any, that can hyde hym from hys heate.

The lawe of the lorde is pure, conuertyng soules: the testimony of the lorde is faythful, geuyng wysdome to the simple.

The cōmaundementes of the lorde be right, comfortyng the heartes: the lordes precepte is pure geuing light to the eyes.

The feare of the lorde is

holye,

holye, euermoze continu=
ynge: the iudgementes of
the lozde are true, and all
together righteous.

They are to be desired a=
boue gold and precious sto=
nes, and moze swete then
the hony & the hony combe.

Uerely, thy seruaunt ob=
serueth them, in keppynge
them is great rewarde.

Who cã compryse his faul=
tes? purdge me from my se=
crete sinnes, & from straun=
gers saue thy seruaunt.

If they haue not the ma=
stry of me, then shall I be
cleane, & shall be purged
from the greatest synne.

And the wozdes of my
mouthe shalbe pleasaunte,
and the meditation of mine
hearte acceptable in thy
syght alwaye.

O lozde, thou art my hel=
per, and my redemer.

Glozy. &c. As it was.

Psalme. cxiii.

¶ Of the innocencye of the
that shall go to heauen, and
of the resurrection of
Christ.

The

permanet in seculũ
seculi, iudicia domi
ni vera, iustificata
in semetipsa.

Desiderabilia su=
per aurum & lapidẽ
pretiosum multum
& dulciora super mel
et fauum.

Etenim seruꝰ tuꝰ
custodit ea, i custo=
diendis illis retri=
butio multa.

Delicta quis intel=
ligit ab occultis me
is mũda me, & ab a=
lienis, parce seruo
tuo.

Si mei non fuerit
dñati tũc immacula=
tꝰ ero, & emũdaboꝛ
a delicto maximo.

Et erunt vt cõpla=
ceant eloquia oꝛis
mei: & meditatio coꝛ
dis mei in conspec=
tu tuo semper.

Dñe adiutoꝛ meꝰ
et redemptoꝛ meꝰ.

Glozia. &c. Sicut.

Psalm. cxiii.

¶ De gloriã innocẽ
tia qui celũ petitu=
ri sunt: & de Christi
resurrectio=
ne.

Domi=

Domini ē terra et plenitudo eius, orbis terrarū ⁊ vniuersi qui habitant in eo.

Quia ipse super maria fundauit eū ⁊ super flumina pparauit eum.

Quis ascēdet i mōtē dñi? aut quis stabit in loco scō ei⁹.

Innocēs manib⁹ et mundo corde qui nō accepit in vano animam suam: nec iurauit in dolo pximo suo.

Hic accipiet bñdictionē a dño, ⁊ misericordiā a deo salutari suo.

Hec ē generatio querentiū eū: querentiū faciē dei Jacob

Attolite portas (cob principes vestras: et elevamini portę eternales: et introibit rex glorie.

Quis ē iste rex glorie? dñs fortis ⁊ potens, dñs potēs in pelio.

Attollite portas pnin

The yerthe is the lordes, and the pleutie therof: the rounde worlde, & all that dwell therin.

For he hathe founded it vpon the seas, and hathe stayed it vpon the fludes.

Who shall ascende into the hill of the lorde? or who shal stande in hys holy place?

He that is innocent of hys handes, and hathe a cleane hearte, whyche hathe not taken hys soule in vayne, nor hath sworne to deceiue his neyghbour.

He shall receyue blessynge of the lorde, and mercye of God his sauiour.

This is the generation of them that seke hym, of the that seke the face of the God of Jacob.

Ye princes open youre gates, and ye eternall gates open your selues: and the kyng of glory shal entre in.

Who is thys same kynge of glorye? a stronge lorde & a myghtye, a lorde myghty in battell.

Ye princes open youre gates,

tes, and ye eternal gates open your selues, and the kyng of glory shal entre in. Who is thys same kynge of glory? the lorde of powers, he is the king of glory.

Glorye.&c. As it was.

¶ The antheme. Heb.vii.

Wyste is of power, euer perfectlye to saue them that come vnto God by him, and he liueth euer to make intercession for vs.

Our father whiche.&c.

And let vs not be led into temptation.

But deliuer vs from euil.

The blessyng.

The euerlastynge father bless vs with his blessyng euerlastyng. Amen.

¶ The first lesson.

A Rod shal come furth of the stocke of Jesse, and a blossome shal florische out of his roote.

The spirit of the lorde shal rest vpon him, the spirit of wysedome and vnderstanding, the spyryt of counsell and strength, the spyrit of knowe-

principes vestras & eleuamini porte eternales, et introibit rex glorie.

Quis est iste rex glorie: dñs virtutū ipse est rex glorie.

Gloria.&c. Sicut.

¶ Antephona.

Quis? salnos facere ad plenum potest qui per ipsum adeunt deum semper viuens ad hoc: vt interpellet pro nobis.

Pater noster.&c.

Et ne nos inducas in tentationem.

Sed libera nos.&c.

Kenedicto.

Benedictione perpetua benedicat nos pater eternus. Amen.

Lectio prima.

Egredietur virga de radice Jesse, et flos de radice eius ascendet et requiescet [illegible] eum spiritus [illegible] tie et [illegible] spiritus consilii [illegible] fortitudinis, spiritus

his

tus scientie et pietatis, et replebit eū spiritu timoris domini. Nō secundū visionem oculorum iudicabit, neq; secūdum auditū aurium arguet, sed iudicabit in iustitia pauperes, & arguet in equitate pro mansuetis terre. Et percutiet terram virga oris sui, & spiritu labiorum suorum interficiet impium, & erit iustitia cingulū lumborum eius, et fides cinctorium renum eius.

Hec dicit dominus cōuertimini ad me et salui eritis.

Benedictio.

Deus dei filius nos benedicere et adiuuare dignetur. Amē.

Secunda lectio.

Missus est angelus Gabriel a deo in ciuitatem Galilee, cui nomen Nazareth, ad virginem desponsatā viro, cui nomen erat

knowledge and godlynes, and the spirit of the feare of the lorde, shall replenysh him. He shall not geue sentence by the syght of the eyes, neyther reproue by heare say, but he shal iudge the poore people by iustice, and in equitie shall he reproue for the meke people of the yearth, he shal smyte the yearth with the rod of his mouth, & with the spirit of his lippes shal he kyl the vngodlye. Ryghteousnesse shall be the gyrdle of his loynes, & faythfulnes the buckle of his raynes.

Thus saythe the Lorde: turne vnto me, and ye shal be saued.

℣ The blessyng.

God the sonne of God, vouchesafe to bielle and succour vs.

℣ The second lesson.

The angell Gabriel was sent from God into a citie of Galile named Nazareth, to a virgin whiche was cusured to a man whose name was Joseph

of the house of Dauid, and the virgins name was Mary. And when the angell came vnto her, he sayde: Hayle ful of grace the lord is with ȳ: Blessed art thou among women. And when the virgin hearynge these wordes was troubled with them, and mused with her selfe what maner of salutation thys shulde be: the Angell sayde to her.

Feare not Marye, be not abashed, for thou hast founde fauour in the sight of God. Lo, thou shalte conceiue in thy wombe, and shalte bring furth a sonne, and thou shalte call hys name Jesus, he shall be great, & shalbe called the sone of the highest, and the lorde God shall geue vnto hym, the seate of Dauid his father, and he shall reigne ouer ȳ house of Jacob for euer, & his kyngdome shall haue no ende. Thus sayeth the Lorde: turne vnto me and ye shall be saued.

rat Joseph, de domo Dauid: & nomē virginis Maria.

Et ingressus ang⁹ ad eam, dixit: Aue gratia plena dñs tc cū, benedicta tu in mulierib⁹. Que cū audisset turbata est in sermone eius, et cogitabat qualis esset ista salutatio, et ait angelus ei.

Ne timeas Maria inuenisti enim gratiam apud deum.

Ecce, concipies in vtero, et paries filium, et vocabis nomen eius Jesum:

Hic erit magnus, & filius altissimi vocabitur, et dabit illi dominus deus sedem Dauid patris eius, et regnabit in domo Jacob in æternum, et regni eius non erit finis.

Hec dicit dominꝰ conuertimini ad me, et salui eritis.

The Hines

Benedictio.

Spiritus sancti gratia, illuminet corda & corpora nra. Amen.

Lectio tertia.

Dixit autem Maria ad angelum: Quo modo fiet istud, quoniam virum non cognosco Et respondens angelus, dixit ei. Spiritus sanctus superueniet in te, & virtus altissimi obumbrabit tibi: Ideoq; et quod nascetur ex te sanctum, vocabitur filius dei. Et ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, que vocatur sterilis, quia non erit impossibile apud deum, omne verbū Dixit aūt Maria, ecce ancilla domini fiat mihi secundū verbū tuum. Et dicit dñs conuertimini ad me & salui eritis.

Laus

The blessyng.

The grace of the holy goost illumyne vs in hearte and voyce. Amen.

The thirde lesson. Luke. i.

Then sayde Mary to the angel, howe may this be done? for I haue not knowledge of mā. And the angell answering, sayd vnto her: The holye goost shal come from aboue into the, and the power of the hyghest shall ouershadowe the: and therfore that holye one that shalbe borne of the shalbe called the sonne of God. And lo, thy cosin Elizabeth hath also conceiued a sonne in her olde age, and this is the sixt moneth sith she conceyued whiche was called the baren woman, for there is nothing impossyble to God. To this Mary answerd: lo, I am the handmayde of our Lorde, be it done vnto me as thou hast spoken.

Thus saythe the Lorde: turne vnto me, and ye shalbe saued.

The

¶ The prayse of God the father, the sonne, and the holy goste.

We prayse the O God, we knowledge the to be the Lorde.

All the yearth dothe worshyp the, the father euerlastyng.

To the all angels crye aloude, the heauens and all powers therin.

To the Cherubin and Seraphin continually do cry. Holy, Holy, Holy, Lorde God of Saboth. Heauen and yearth are full of the maiestie of thy glory.

The glorypous company of the Apostles, prayse the.

The goodly felowshyp of the prophetes, prayse the.

The noble armye of martyrs, prayse the.

The holye Churche, throughout all the worlde doth knowledge the:

The father of an infinite maiestie:

Thy honorable, true, and onely sonne:

Also the holye goste the comfor-

¶ Laus deo patris et filii, et spiritus sancti.

Te deum laudam⁹, te dñm confitemur.

Te eternum patrem omnis terra veneratur.

Tibi omnes angeli, tibi celi, et vniuerse potestates.

Tibi Cherubin et Seraphi incessabili voce proclamant.

Sct⁹, Sct⁹ Sct⁹. dñs deus sabaoth.

Pleni sunt celi et terra, maiestatis glorie tue.

Te gloriosus apostolorum chorus.

Te pphetarū laudabilis numerus.

Te martyrū candidat⁹ laudat exercit⁹

Te per orbem terrarum sācta confitetur ecclesia.

Patrem immense maiestatis.

Venerādū tuū verū et vnicum filiū.

Sctm quoq; pa-

sacis-

eaclctum ſpiritum.
Tu rex glozie chriſte.
Tu patris ſempiternus es filius.
Tu ad liberandum ſuſcepturus hominem, non horruiſti virginis vterum.
Tu deuicto mortis aculeo, aperuiſti credentibus regna celorum.
Tu ad dexteram dei ſedes in gloria patris.
Iudex crederis eſſe venturus.
Te ergo quesumꝰ famulis tuis ſubueni, quos pretioſo ſanguine redemiſti.
Eterna fac cum ſanctis tuis, in gloria numerari.
Saluum fac populum tuum dñe, et benedic hereditati tue.
Et rege eos et extolle illos vſq; in eternum.
Per ſingulos dies benedicimus te.

Et

comforter.
Thou art the kyng of glory O Chriſt.
Thou art the euerlaſtinge ſonne of the father.
When thou tokeſt vpō the to deliuer man, thou dyddeſt not abhorre ỹ virgins woumbe.
When thou haddeſt ouercome the ſharpeneſſe of deathe, thou dyddeſt open the kyngdome of heauen to all beleuers.
Thou ſitteſt on the ryght hande of God, in the glory of the father.
We beleue that thou ſhalt come to be our iudge.
We therefore praye the, helpe thy ſeruaūtes, whōe thou haſt redemed with thy precious blud.
Make them to be numbred with thy ſayntes in glorye euerlaſtyng.
O lorde ſaue thy people, and bleſſe thyne heritage.
Gouerne them, and lyfte them vp for euer.
Daye by daye we magnify the.

And

And we worshyp thi name euer worlde without ende.

Vouchesafe O Lorde, to kepe vs this daye without synne.

O lorde, haue mercye vpon vs, haue mercye vpon vs.

O lord, let thy mercy lyghten vpon vs, as our trust is in the.

O lorde, in the haue I trusted, let me neuer be confounded.

The verficle.

Praye for vs holye mother of God.

The answere.

That we be made worthye to attayne the promises of Christ.

O lorde

Et laudamus nomen tuũ in seculũ, & in seculum seculi.

O ignare domine die isto, sine peccato nos custodire.

Miserere nri dñe, miserere nostri.

Fiat mia tua dñe super nos, quemadmodum speramus in te.

In te domine speraui, non confundar in eternum.

Versicul.

O ro pro nobis sãcta dei genitrix.

Respons.

Vt digni efficiamur promissionibus Christi.

Deus

Deus in adiutoriū meum intende.
Domine ad adiuuandū me festina.
Gloria patri.&c.
Sicut erat in principio, et nunc.&c.
Amen.
Psalme.lxvi.

Oratio ad impetrā dū gratiā & scientiam dei, vt laus eius per totum orbem diuulgetur.

Deus misereatur nostri & benedicat nobis, illuminet vultū suum super nos, et misereatur nostri.
Vt cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.
Confiteant tibi populi deus confiteātur tibi populi omnes.
Letentur et exultent gentes: quōm iudicas populos in equitate, & gentes in terra dirigis.
Confitēāt tibi populi

GOD, to helpe me make good spede.
Horde, make haste to succour me.
Glory to the father.&c.
As it was in the begynnyng.&c. Amen.
Psalme.lxvi.

A prayer for the fauoure and knowledge of God, and that his prayse may be spred throughout all the worlde.

God haue mercy vpon vs, and be good vnto vs, he shewe vs his bryght countenaūce and haue mercy vpon vs.
That we maye knowe thy waye in yearth, and thy saluing healthy amonge all nations.
Let the people magnifye the o God, let al the people magnifye the.
Let the people be glad & ioyfull, bycause thou rulest the people with equitie, also doest ordre the nations in yearth.
Let the people magnifye

the

the D God, let all the peo-
ple magnify the, the yearth
hathe brought furthe her
fruite.
O odoure God bleſſe vs,
God bleſſe vs and al the co-
ſtes of the yerth feare hym.
Glory to the father. &c.
As it was. &c. Amen.

Daniel. iii.

¶ The ſong of the thre
childzen, wherwith
they prayſed God,
walkyng in
the fyre.

PRayſe ye the lorde, al
the worckes of ꝓ lord,
prayſe and exalte hym for
euer.
O be angels of the lorde,
prayſe ye the lorde: ye hea-
uens prayſe the lorde.
Ye waters, all that are a-
boue heauen, prayſe the
lorde: all the powers of the
lorde prayſe ye the lorde.
O be ſunne & moone, prayſe
ye the lorde, ſtarres of the
firmament prayſe ye the
lorde.
O be reyne and the dewe,
prayſe ye the lorde: all the

pulꝰ deꝰ: confiteantur tibi populi oēs
terra dedit fructuꝫ
ſuum.
B enedicat nos de
us deꝰ nr̄, benedicat
nos deꝰ: et metuāt
eū oēs fines terre.
Gloria patri. &c.
Sicut erat. &c.

Daniel. iii.

¶ Canticum triu-
puerorum qui
fornace am
bulātes
deum magnifi-
cabant.

Benedicite oīa o
ra dñi dño: laus-
date et ſuperexaltate
eum in ſecula.
Benedicite angeli dñi
mini domino: be-
nedicite celi domi-
no.
Benedicite aque,
oēs que ſup celos
ſunt dño: benedici-
te omnes virtutes
domini domino.
Benedicite ſol et
luna domino: bene
dicite ſtelle celi do-
mino.
Benedicite hymbre
et ros domino: be-

nedi-

Benedicite omnes spiritus dei domino.

Benedicite ignis & æst⁹ dño: benedicite frigus & æstas dño.

Benedicite rores & pruina dño: benedicite gelu et frigus dño.

Benedicite glacies & nives dño: benedicite noctes et dies dño.

Benedicite lux et tenebre dño: benedicite fulgura et nubes domino.

Benedicat terra dñm laudet et superexal tet eum in secula.

Benedicite mōtes et colles dño: benedicite vniuersa germinātia in terra dño:

Benedicite fōtes dōmino: benedicite maria et flumina dño.

Benedicite cete & oīa que mouentur in aquis dño: benedicite oēs volucres celi domino.

Benedicite oēs bestie et pecora dño: benedicite filii hoīm dño.

Benedicat Israel dñm laudet

windes of God prayse ye the lorde.

Fyre and heate, prayse ye the lorde: wynter and sommer, prayse ye the lorde.

Dewes and hoare frostes, prayse ye the lord, frost and colde, prayse ye the lorde.

Yse and snowe prayse ye the lorde: nightes and dayes prayse ye the lorde.

Light & darcknes, prayse ye the lorde, lightnyng and cloudes prayse ye the lord.

The yearthe, prayse the lorde: laude and exalte him for euer.

Mountaynes and hylles, prayse ye the lorde, all that springeth vpon the yearthe prayse ye the lorde.

Ye welles and springes, prayse ye the lord, seas and fludds, prayse ye the lord.

Greate fishes and all that mouet in the waters, prayse ye the lorde, all birdes of ꝑ aper, prayse ye the lorde.

All beastes & cattell, prayse ye the lorde, ye chyldren of men prayse the lorde.

Et Israel prayse ꝑ lorde,

laude

laude hym and exalte hym for euermore.

Ye prieſtes of the Lorde, prayſe the lord, ye ſeruaun-tes of the lorde, prayſe the Lorde.

Ye ſpirites and ſoules of righteouſemen, prayſe the lorde, ye holye and meke in hearte, prayſe the lorde.

Ananya, Azaria, Miſael, prayſe ye the lorde, laude & exalt hym for euermore.

Bleſſe we the father, the ſonne, and the holye goſt: prayſe we hym & exalt hym for euermore.

Bleſſed arte thou lorde in the firmament of heauen: thou art praiſe worthy, glo-rious, and exalted worlde without ende.

laudet et ſuperexal tet eum in ſecula.

Benedicite ſacer-dotes dñi domino: benedicite ſerui do-mini domino.

Benedicite ſpirit⁹ et anime iuſtorum domino: benedicite ſancti et humiles cor-de domino.

Benedicite ananya azaria miſael dño: laudate & ſuperexal tate eū in ſecula.

Benedicamus patrē et filium cum ſancto ſpiritu: laudem⁹ et ſuperexaltem⁹ eum in ſecula.

Benedictus es dñe in firmamento celi: et laudabilis, et glo-rioſus, & ſuper exal tatus in ſecula amē.

Pſalme. cxlviii.

All creatures are pro-uoked to the prayſe of God.

Prayſe the lorde ye yᵗ be in the heauens, prayſe ye hym in the high places.

Prayſe ye hym all his an-gelesal his powers prayſe ye hym.

Pſalmus. cxlviii.

Oēs creature ad dei laudē exitiātur.

Laudate dñm de celis: laudate eum in excelſis.

Laudate eum oēs angeli eius: laudate eū oēs virtutes eius.

Laudate eum sol & luna, laudate eum omnes stelle et lumen.

Laudate eum celi celorum: et aque que super celos sunt laudent nomen domini.

Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.

Statuit ea in eternum et in seculum seculi precepit posuit, et non preteribit.

Laudate dominum de terra dracones & omnes abyssi.

Ignis, grando, nix, glacies, spus procellarum, que faciunt verbum eius

Montes et omnes colles, ligna fructifera et omnes cedri.

Bestie et vniuersa pecora serpentes et omnes volucres penne

Reges terre et (te. omnes populi principes et omnes iudices terre

Iuuenes et virgines senes cum iunioribus, laudent nomen eius, quia exaltatum

Praysse ye hym sunne and moone: al sterres and light praysse ye hym.

O heauen of heuen, praysse ye hym, and the waters aboue heauen, praysse the name of the lorde.

For by his worde al thinges were made: by his commaundement all thynges were created.

He hath stablished them euerlastyngly: he hath set a lawe that shall not passe.

Praysse the lord ye that be of the yearth: dragons and al the depe places.

Fyre, hayle, snowe, yse, stormes of wyndes, that do his commaundement.

Mountaynes, and all lytle hylles trees bearyng frute and all Cedres,

Beastes and all maner of cattell, serpentes and all fethered foules:

Kynges of the yearth and all people, princes and all iudges of the yearth.

Youth and virgins, olde & youge, let them praysse the name of the lorde: for the

name

name of hym onely is exalted.

The prayse of hym is aboue heauen and yearthe, and he hathe exalted the myght of his people.

He be prayled in all hys saincte, the sonnes of Israel, the people approching vnto hym.

The antheme.

O wonderfull exchaūge the creatour of mankynd, takynge vpon him a liuing body, hathe not disdayned to be borne of a virgyn, and he beynge made man, without seede of mā, hath graunted vnto vs his Godhed.

The chapitre.

VIrgin Mary, reioyce alwaye, whiche hast borne Christ the maker of heauen and yearth: For out of thy wombe thou hast brought furth the sauioure of the worlde.

Thankes be to God.

The hymne.

THe birde of day melinger.

est nomen eius solius.

Confessio eius super celum et terraz, et exaltauit cornu populi sui.

Hymnus omnib⁹ sanctis eius: filiis Israel populo appropinquanti sibi.

Antiphona.

O Admirabile cōmercium creator generis humani animatum corp⁹ sumēs de virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam deitatem.

Capitulum.

O Maria virgo semper letare, q̄ meruisti christum portare celi et terre conditorem: quia de tuo vtero protulisti mūdi saluatorem.

Deo gracias.

Hymnus.

HEc dies laus eius,

Lucem

Lucem propinquã
præcinit,
Nos excitator mẽ-
tium,
Jam Christus ad
vitam vocat.

I clũ clamꝰ vocib⁹
Flentes, precantes
sobrie,
Intẽta supplicatio
Dormire cor mun-
dum vetat.

Ta Christe somnũ
discute,
Tu rumpe noctis
vincula:
Tu solue peccatũ
vetus,
Nouumq; lumẽ in
gere. Ãmen.

Canticum zacharie
Gratiarum actio
ob præstitã dei pro-
missum.

Benedictus dñs
deꝰ israel, qꝛ vi-
sitauit et fecit redẽ-
ptionẽ plebis sue.

Et erexit cornu sa-
lutis nobis, i domo
Dauid pueri sui.

Sicut locutus est
per os sanctorum:
qui

Crowethe & shewethe, that
lyght is nere:
Christ ꝓ stirrer of ꝓ hearte.
Woulde we shulde to lyfe
conuert.

O pon Jesus let vs crye,
Weping, prayinge soberly,
Deuoute prayer, meynt w̃
wepe,
Sufferethe no pure heart to
slepe,

Christ shake of oure heuy
slepe,
Breake ꝓ bondes of night
so depe,
Our oulde synnes, clense &
scoure,
Lyfe & grace into vs poure.
Amen.

The songe of
zacharie Luke. i.

Thankes geuyng for
the performaunce of
Gods promisse.

Blessed be ꝓ lorde God
of Jsraell, for he hath
visited and redemed hys
people.

And hath lyfted vp the
horne of saluation to vs in
the house of his seruaunte
Dauid.

As he spake by the mouth
of his holye Prophetes:
which

whiche hath bene fyns the
worlde began.
That we shoulde be saued
from oure enemyes, and
from the handes of al that
hate vs.
To perfourme the mercye
promysed to oure fathers,
and to remember his holye
couenaunt.
To perfourme the othe
whiche he sware to our fa-
ther Abraham: þ he wouldē
geue vs.
That we beinge deliuered
oute of the handes of oure
enemyes might serue hym
without feare.
In holynes and righteous
nes before hym, al the day-
es of our lyfe.
And thou childe, shalte be
called the Prophete of the
highest, for thou shalt go be
fore the face of the lorde, to
prepare his wayes.
To geue knowledge of sal
uation vnto his people, for
the remission of their sines.
Through the tender mer-
cy of our God, whereby
the

qui a seculo fuit, pro-
phetarum eius.
Salutem ex inimi-
cis nostris: & de ma-
nu omniū qui oderunt nos.
Ad faciendam mi-
sericordiā cum pa-
tribꝰ nostris: et me-
morari testamenti
sui sancti.
Iusiurandū quod
iurauit ad Abraham
patrē nostrum: da-
turum se nobis.
Vt sine timore de
manu inimicorū no-
strorum liberati, ser-
uiamus illi.
In sanctitate & iusti
tia coram ipso, oibus
diebus nostris.
Et tu puer propheta altissimi vocaberis: præibis enim ante
faciem domini, pa-
rare vias eius.
Ad dandam scien
tiam salutis plebi eius,
in remissionem pec
catorum eorum.
Per viscera miseri
cordie dei nostri: in
B.iiii. quibus

in quib⁹ visitauit nos oriens ex alto. Illumiare his qui in tenebris et i vmbra mortis sedent, ad dirigendos pedes nostros in viã pacis.

Gloria patri.&c.

Sicut erat.&c.

Antiphona

Beati qui audiũt verbũ dei, & custodiunt illud.

Versicul

Ostẽde nobis dñe misericordiã tuam.

Respons.

Et salutare tuum da nobis.

Oremus

Concede nos famulos tuos q̃sum⁹ dñe deus perpetua mentis & corporis salute gaudere, & gloriosa beate Marie semper virginis matre tellione, a presenti liberari tristitia, & eterna p̃ frui letitia. per christum dominum nostrum. Amen.

Sancto spiritu.

Amen

the daye springe from an high hath visited vs.

To geue lyght to the that sit in darkenes, and in the shadowe of deathe: and to guide our feete into ỹ way of peace.

Glory to the father.

As it was.&c.Amen.

The anthemie.

Blessed be they that heare the worde of God and kepe the same.

The versicle.

O lorde shewe thy mercye vnto vs.

The answere.

And geue to vs thy saluation.

Let vs pray.

Graunt we beseeche the lorde God, that thy seruauntes may enioy continuall healthe of body and soule. And that the gratiou⁹ virgyn Mary prayinge for vs, we maye be deliuered from thys present bexinesse, and haue the fruition of eternall gladnes. Through Christ our lorde. Amen.

Of the holy goste.

Come

Come holye spirite of god inspire the heartes of them that beleue in the: and kyndle in them the fire of thy loue.

Let vs pray.

O God, whyche by the informatiō of the holy gost, hast instructed the heartes of thy faythfull, graunt vs in the same spirit to haue ryght vnderstandyng, and euermore to reioyce in his holye consolation. Through Christ oure lorde. Amen.

Of the holy Trinitie.

Deliuer vs, saue vs, iustifye vs, O blessed Trinitie.

Let vs praye.

Almightie and euerlastynge god whiche hast graūted to vs thy seruauntes by confession of ỹ true faythe, for to acknowledge the glory of the eternal Trinitie, and to honour the, one God in thy almightie maiestie, we beseche the that through stedfastnesse in the same fayth, we maye be.

Veni sancte spiritꝰ, reple tuorū corda fidelium, et tui amoris. in eis ignem accende.

Oremus.

Deꝰ qui corda fidelium sancti spiritꝰ illustratione docuisti: da nobis in eodem spiritu recta sapere, et de eius ſe per sancta consolatione gaudere. Per Christum dominum nostrum.

Amen.

De trinitate.

Libera nos, salua nos, iustifica nos ō beata Trinitas.

Oremus.

Omnipotēs sempiterne deꝰ, qui dedisti nobis famulis tuis in confessiōe vere fidei eterne trinitatis gloriam agnoscere, ⁊ in potētia maiestatis adorare vnitatem: ẽs vt eiusdem fidei firmitate, ab omnib⁹

sempre

semper muniamur aduersis. In qua viuis et regnas deꝰ Per omnia secula seculorum. Amen.

De Christi cruce.

Nos gloriari oportet in cruce domini nostri Jesu christi.

Oremus.

DEus qui sanctam crucem tuam ascendisti, et mundi tenebras illuminasti tu corda & corpora nostra illuminare, visitare et confortare digneris. Qui viuis et regnas deus per omnia secula seculorum Amen.

De Apostolis.

VOs estis qui relinquistis omnia, & secuti estis me, centuplum accipietis, et vitam eternam possidebitis.

Oremus.

RESpice omnipotens deꝰ infirmitatem nostram & quia pondus iniquitatis nostre nos opprimit,

be alwaye defended from all aduersitie, which liuest & reygnest one God, world without ende. Amen.

Of the crosse of Christ.

We ought to glorye in the crosse of oure lorde Jesus Christ.

Let vs praye.

O God, whiche hast ascended thy moost holy crosse, and hast geuen light to the darkenesse of the worlde, vouchesafe to illumine, visit, & comfort bothe oure heartes and bodies, whiche liuest and reignest god, worlde without ende. Amen.

Of the holy Apostles.

Ye be they that haue lefte all thynges and haue followed me, ye shall receiue an hundred folde, and haue the possession of euerlasting lyfe.

Let vs pray.

Almightie god, regard our infirmitie, & for that ꝑ burden of our iniquitie oppresseth vs: Graunte that by the prayer of thy glo-

glorious apostles, we may haue helpe & strength to folowe the confessiō of their fayth.
Through Christ our Lord. Amen.

Of the holy Martyrs.

The soules of sayntes reioyce in heuen, which haue folowed the steppes of Christ, and bycause they haue shed their bloude for his loue, therfore shal they reigne with Christ for euer.

Let vs praye.

GRaūt to vs almightie God, that we whiche knowe that thy glorious Martyrs were stronge in confessiō of thy fayth, may haue the ioye of their felowshyp in euerlastig gladnes, through Christe oure Lorde. Amen.

For peace.

O Lorde sende vs peace in our dayes, for there is none other that fyghteth for vs but onelye thou O lorde our God.

Let vs

Primit, concede vt beatis apostolis tuis pro nobis orantibus, auxilium et robur assequamur ad illorū fidei cōfessionē imitādū per christū dñm nēm. Amē.

De martiribus.

Gaudent in celis animæ sanctorum, qui Christi vestigia sūt secuti. Et quia pro eius amore sanguinem suum fuderunt, ideo cum christo regnabunt in eternum.

Oremus.

Concede nobis omnipotens deus, vt qui sciimus beatissimos martyres tuos in cōfessiōe fidei tue fortes fuisse: illorū consortio perfruamur in eterna letitia.
Per christum dñm nostrum. Amen.

Pro pace.

Da pacē domine in diebus nostris, qz nō est alius qui pugnet pro nobis, nisi tu solus deus noster.

Deus

Oremus.

De quo ſãcta deſideria recta conſilia, et iuſta ſunt opera: da ſeruis tuis illã quã mundus dare non poteſt pacem: vt et corda noſtra mandatis tuis dedita, et hoſtili ſubiata formidine, tempora ſint tua protectione tranquilla. Per Chriſtum dominum noſtrum.

Amen.

De paſſione

Chriſtus paſſus eſt pro nobis, relinquens exẽplum vt ſequamur veſtigia ipſius, qui peccatũ non fecit, neq; dolus inuentus eſt in ore eius.

Verſicul.

Adoramus te Chriſte, et benedicimus tibi.

Reſpons.

Quia ad afflictionẽ mundum redemiſti.

Oremus.

Let vs praye.

O God, from whome all holy deſyres, all good counſels, and all iuſt workes do procede, geue vnto thy ſeruauntes that ſame peace which the worlde can not geue: that oure heartes beyng obedient to thy commaundementes, & the feare of our enemyes take away, oure tyme maye be peaceable by thy protection. Through Chriſt our lorde. Amen.

A prayer of the paſſion.

Chriſt ſuffered for vs, leauynge vs example that we ſhulde folowe his steppes, who dyd no ſynne, neyther was there any guile found in his mouth.

The verſicle.

We worſhyp the Chriſte & prayſe and benediction.

The anſwere.

For thou haſt redemed the worlde from endleſſe affliction.

Let vs pray.

Lorde

LOrde Jesus Christe sonne of the liuynge God, set thy holye passion, crosse and deathe, betwene thy iudgemēt & our soules, both nowe and at ꝑ houre of deathe. And moreouer vouchesafe to graunte vnto the lyuing mercy & grace, to the dead pardon and rest, to thy holy church, peace and concorde, & to vs wretched sinners lyfe and ioy euerlastyng: whiche liuest and reygnest God wyth the father & the holy goste worlde without ende. Amen.

The glorious passion of oure lorde Jesu Christ, deliuer vs from sorowfull hevines, and brynge vs to the ioyes of paradyse. Amen.

The Prime.

GOD to helpe me, make good spede.

LOrde make haste to succour me.

Glory to the father. &c.

As it was in the beginnyng. &c. Amen.

DOmine Jesu Christe, fili dei viui, pone passionem, crucez, & mortem tuam inter iudicium tuum et animas nostras, nunc et ī hora mortis nostre, & largiri dignare viuis misericordiam et gratiā, defunctis ventam & requiem, ecclesie tue sancte, pacē et concordiam, et nobis peccatoribus vitam et gloriam sēpiternā. Qui cū patre & spū sctō: viuis & regnas deus, per omnia secula seculorū. Amē.

Gloriosa passio dñi nri Jesu christi eruat nos a doloze tristi, & ꝓducat nos ad gaudia paradisi.

Prima.

DEus in adiutorium, meum intende.

DOmine ad adiuuandū me festina.

Gloria patri, &c.

Sicut erat in ꝓncipio, &c. Amen.

Hymn

Hymnus.

Conditor paterni luminis
Lux ipse lucis & dies
Christe qui noctem discutis,
Assiste postulantibus.
Aufer tenebras mentium,
Fuga cateruas demonum:
Expelle somnolentiam,
Ne pigritantes obruat.
Sic christe nobis omnibus.
Indulgeas credentibus.
Ut prosit exorantibus
Quod precinentes psallimus. Amen.

The hymne.

Helowe of thy fathers lyght,
Lyght of lyght, and daye mooste bright,
Christ that chaseste awaye nyght,
Ayde vs for to pray aright.
Driue out darkenes from our myndes,
Driue awaye the flocke of fyndes:
Droulynes, take from oure eyes,
That from slouth we maye aryse.
Christ vouchesafe mercye to geue,
To vs all that do beleue:
Let it profit vs that praye.
Al that we doo syng or say.
Amen.

Psalmus. xcvii.

¶ Omnes prouocātur ad laudem dei.

Confitemini dño qm bonꝰ quoniam in seculū misericordia eius.
Dicat nunc israel qm bonꝰ: qm in seculum mia eius.
Dicat nunc domꝰ Aaron:

Psal. xcvii.

¶ All men are prouoked to magnify and prayse the lorde God.

Prayse the lorde, for he is good, for his mercy is euerlastyng.
Let Israell saye nowe that he is good, for his mercye is euerlastyng.
Let ꝑ house of Aaron saye nowe

nowe, that his mercye is e-
uerlastyng.
Let all that feare ꝓ lorde
saye nowe, that his mercye
is euerlastyng.
In my trouble I called vp
on the lorde, and the lorde
hath hearde me at large.
The lorde is my helper, I
wil not feare what man do
eth to me.
The lorde is my helper &
I shall dispyse myne ene-
myes.
Better it is to trust in the
lorde, then to trust in man.
Better it is to trust in the
lorde, then to trust in Prin-
ces.
All nations haue compas-
sed me, yet i ꝓ lordes name
haue I vanquished them.
They lying in wayte, haue
closed me in, yet in the lor-
des name haue I vanqui-
shed them.
They haue swarmed a-
bout me like bees, and they

Aaron: qm̃ in seculũ misericordia ei⁹.
Dicãt nũc oẽs qui timent dñm: qm̃ in seculum mĩa eius.
De tribulatione i nocaui dñm: et exaudiuit me in latitudine dominus.
Dns mihi adiutor nõ timebo quid faciat mihi homo.
Dominꝰ mihi adiutor: et ego despiciã inimicos meos.
Bonum est cõfidere in domino: ꝙ cõfidere in homine.
Bonum est sperare in dño: ꝙ sperare in principibus.
Omnes gentes circuierũt me: et in nomine dñi quia vltus sum in eos.
Circumdãtes circumdederunt me: & in nomine domini, quia vltus sum in eos.
Circũdederũt me sicut apes, & exarsi-

erunt

have

erunt sicut ignis i spinis: & in nomine domini, quia vltus sum in eos.

haue burnte me as fyre amonge thornes: yet in the lordes name haue I vanquished them.

Impulsus euertí tum vt cadrem: et dñs suscepit me.

I was thrust at with violence redye to fall, and the lorde succoured me.

Fortitudo mea et laus mea dominus et factus est mihi in salutem.

(T)y strength and prayse is the lorde, & he is made my saluation.

Vox exultationis et salutis in tabernaculis iustorum.

The voyce of reioysyng & of health is in the tabernacles of the iust.

(D)extera domini, fecit virtutem, dextera domini exaltauit me, dextera domini, fecit virtutem.

The lordes ryght hande hath wrought the strēgth, the lordes ryght hand hath exalted me: ỹ lordes right hande hathe wrought the strength.

Non moriar, sed viuam: et narrabo opera domini.

I shall not dye, but I shal liue, and I shall shewe the workes of the lorde.

(C)astigans castigauit me dominus et morti non tradidit me.

The lord hath chasted and chasted me: and hathe not put me to death.

Aperite mihi portas iustitie, et ingressus in eas, confitebor domino: hec porta dñi, iusti intrabunt in eam.

Open me the gates of righteousnes, and I entering therby shall prayse ỹ lorde: thys is the lordes gate, the ryghteous shal entre therby.

Confitebor tibi domine, quoniam exaudi-

I wyll prayse the o lorde (bycause thou hast heard

me)

me) and thou arte become my saluation.

The stone which the buylders cast awaye is made ye heade stone of the corner.

This is done by the lorde, and it is meruelous in our eyes.

This is the daye whyche the lorde made, let vs reioyce and be mery therin.

O lorde, saue thou me, o Lorde make me prosper, blessed is he that commeth in the lordes name.

We haue blessed you that be of the lordes house: God is the lorde, and he hath geuen light vnto vs.

Appoynt ye a solēne holye day decked with boughes, to the corner of the aulter.

Thou arte my God, and I shal rendre thankes to the: thou art my God, & I shall exalt the.

I shall prayse the o lorde, for thou hast heard me, and art become my saluation.

Prayse the lorde, for he is good, for his mercye is euerlastyng.

audisti me: & factus es mihi in saluem.

Lapidem quem reprobauerunt edificātes: hic factus est in caput anguli.

A dño factum est istud: et est mirabile in oculis nr̄is.

Hec est dies quam fecit dñs: exultem⁹ et letemur in ea.

O dñe saluum me fac, o domine bene prosperare, benedictus qui venit in nomine domini.

Benedicimus vobis de domo dñi: deus dominus & illuxit nobis.

Constituite diē solēnē in condēsis, vsq; ad cornu altaris.

Deus meus es tu, et cōfitebor tibi: deus meus es tu, et exaltabo te.

Confitebor tibi quōniā exaudisti me: & factus es mihi in salutem.

Confitemini dño quōniā bonus: quōniā in seculū misericordia eius.

Glory

Gloria patri.&c.
Sicut erat in prin
cipio.&c. Amen.

Glory to the father.&c.
As it was in the begin=
nyng.&c. Amen.

Antiphona.

Beati pauperes spū quoniam ipsorū est regnum celorum. Beati qui lugent quoniam ipsi consolabuntur.

The anthem.

Blessed are the poore in spirit, for theirs is the kyngdome of heauen: Blessed are they ꝑ mourne, for they shall receyue comfort.

Ostende nobis dñe misericordiam tuam. Respō Et clamor meus ad te veniat.

The versicle.

Lorde shewe vs thy mercy. Answere.

And let my crye come to ꝺ.

Oremus.

Let vs praye.

DOmine Jesu Christe, spiritu lōge pauperime, qui ob peccata & infidelitatem nostrā ingemisti: Concede nobis vt tui similes, hoc est, spiritu simꝰ pauperes: atq; vt sic peccata nra ingeamus: quo celestis regni tui participes esse possimus Qui viuis & regnas deus per omnia secula seculorum. Amē.

LOrde Jesu Christe most poore and milde of spirite, whiche dyddest mourne and lament for our synnes and infidelitie. Graunt vs lykewyse to be poore and milde of spirit, and so to wepe and wayle for our offences, ꝑ we maye be parteners of thy heuēly kyngdome whyche syttest and reignest God worlde without ende. Amen.

The

¶ The thirde houre.

O God, to helpe me make good spede.

O lorde, make haste to succour me.

Glory to the father.&c.

As it was in the beginnyng.&c. Amen.

The hymne.

Mightie ruler, God most true,
Which doest all i orderie due:
Come wyth lyght illuminynge,
Moonetyde with heare garnishyng.
Quenche ỹ flames of our debate,
Foule and noysome heate abate:
Graunte vnto oure bodye healthy,
To oure hertes true peace and wealth.
Et tong & heart, strength and sense,
Cõmẽde thy magnificense:
Let thy spirit of charytye,
Stirre vs all to worshyp the. Amen.

Hora tertia.

Deus in adiutoriũ meum intende.
Domine ad adiuuandum me festina.
Gloria patri.&c.
Sicut erat in principio.&c. Amen.

Hymnus.

Rector potens verax deus,
Qui temperas rerum vices,
Splẽdore mane illustris,
Et ignibus meridiem.
Exstigue flammas litium,
Aufer calorem noxium,
Confer salutẽ corporum,
Veramq; pacẽ cordium.
Ne lingua, mens, sensus, vigor,
Confessionem perstrepant.
Sed nos accendat charitas,
Ad te colendum sedulo, Amen.

Psalme

Psalmus. cxix.

Oro vt liberemur a mundi vanitate.

In dñm cum tribularer clamauí et exaudiuit me.

Dñe libera aiam meã a labiis iniquis et a lingua dolosa.

Quid detur tibi aut quid apponat tibi ad linguã dolosã?

Sagitte potentis acute cũ carbonibus desolatoriis.

Heu mihi q̃ incolatus meus prolõgatus est habitauí cũ habitantibus cedar multum incola fuit aiã mea.

Cum his qui odebãt pacẽ erã pacifi cus, cum loquebar illis impugnabant me gratis.

Glozia patri. &c.

Sicut erat in prin cipio. &c. Amen.

Antiphona.

Beati mites, qm ipi hereditabũt terrã. Beati qui

Psalme. cxix.

A prayer to be deliuered from the vanitie of the worlde.

I Cryed vnto the lorde when I was in trouble, and he hath hearde me.

O lorde, delyuer my soule from lying lippes, and a deceytful tong.

What may be geuen the or what maye be put to the agaynst a decey tfull tong.

It is lyke the sharpe arrowes of the mighty man, and hote burnyng coles.

Wo is me that my restyng place is prolonged, I haue dwelled with the inhabytaunces of Cedar: my soule hath ben long in exile.

I was at peace with them that hated peace, when I spake vnto the, they assaulted me without cause.

Glory to the father. &c.

As it was in ỹ beginning. &c. Amen.

The antheme.

Blessed are the meke, for they shall inherite the yearth: Blessed are they which

whyche suffre hungre and thirst for ryghteousnes, for they shalbe satisfied.

The verticle.

Horde heare my prayer.

Answere.

And let my cry come to the.

Let vs praye.

HOrde Jesu Christe whole whole lyfe was nothing but humilitie and mekenes, who only art oure verye ryghteousnes: Graunt vs to serue and honour the, with humble and meke heart, and in all oure life and conuersation to de lite to be occupied in ỹ workes of ryghteousnesse: whiche liuest and reignest. &c.

Amen.

The. vi. houre.

O GOD, to helpe me, make good spede.

Horde make haste to succour me.

Glorye to the father. &c.

As it was in the beginnyng. &c. Amen.

The hymne.

O Creature moost benigne,

qui esuriũt & sitiũt iustitiam quoniam ipsi saturabuntur.

Versus. Domine exaudi oronẽ meã.

Respon. Et clamor meus ad te veniat.

Oremus.

DOmine iesu christe, cuius tota vita nihil nisi mansuetudo et humilitas, quique sol es nostra iustitia: da nobis vt mansuete et humiliter coram te colamꝰ, et per totã vitam nostram in operibus iustitie conuersemur. Qui viuis et regnas deꝰ per omnia secula seculorum. Amen.

Hora sexta.

DEus in adiutoriũ meũ intende.

Domine ad adiuuandum me festina.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Hymnus.

RExum tenator omnium,

Wherfore we aspire
Vnto thee alwaye,
That thou wilt release vs
From all our sinnes,
Wherein we be drowned
Deepe.
O Christ of thy mercifulnes,
Pardon all our sinfulnes.
That we may praise & magnifye,
Of nyght we leaue the slo-
gardye.
Of the sinne that we haue
done,
We make our confession,
Weping we do pray to the,
Pardon our iniquitie.
Amen.

Psalme. cxxii.

¶ A prayer to be deliuered
from the skornes of
the wicked.

I Haue lyft vp myne
eyes to thee, which dwel
lest in heauen.
Beholde, euen lyke as the
eyes of the seruauntes wayt
at their maysters handes.
As the eyes of the hande
mayde be vpon her may-
stresse: euen so be oure eyes
vpon our lorde God, vntill
he haue mercy vpon vs.
Haue mercy on vs, O lord,

haue

haue mercye on vs, for we be had in muche contempt. For our soule is very ful, being scorned of the ryche, and dispised of the proude. Glory to the. &c.

As it was. &c. Amen.

The antheme.

Blessed are the mercyfull, for they shall get mercy. Blessed are ỹ cleane in hearte, for they shall see God.

The versicle.

Lorde heare my prayer.

Answere.

And let my cry come to the.

Let vs pray.

LOrde Jesu Christe whose propertie is to be mercyfull, whych art alwaye pure and cleane without spot of sinne: graunte vs the grace to folowe the in mercyfulnes towarde oure neyghbours, and alwayes to beare a pure hert and a cleane conscience towarde the, that we maye after thys lyfe se the in thy euerlastyng glory: whyche liuest & reignest God worlde without ende. Amen.

mine miserere vtiquia multũ repletisumꝰ despectione.

Quia multũ repleta est aia nra, opprobriũ abundãtibꝰ, et despectio superbis.

Gloria patri. &c.

Sicut erat. &c. amẽ

Antiphona.

Beati misericordes, quoniam ipsi misericordiam consequẽtur.

Beati mũdo corde, qm̃ ipi deũ videbũt

Versicu. Dñe exaudi orationem meã.

Respõ. Et clamor meus ad te veniat.

Oremus.

Domine Jesu Xpe, cui proprium est misereri, quiq purus ac mũdus es ablq vlla peccati macula: gratia tua nos imbue, vt te sequamur misericordiam proximis nostris prestando, et nunq̃ nõ puro ac mũdo corde ꝯmꝰ erga te, vt post hãc vitã te intuemur i eterna gloria Qui viuis. &c. Amẽ.

Hora nona.

Deus in adiutorium, meum intende.

Domine ad adiuuandū me festina.

Gloria patri.&c.
Sicut erat in principio.&c. Amen.

Hymnus.

Aeterna celi gloria
Beata spes mortalium,
Celi tonātis vnice,
Castique spes virginis.
Da dexteram surgentibus,
Erurgat vt mens sobria,
Fragrantq; in laude dei.
Grates repēdat debitas.

Te christe deū posscimus.
Fidem infde nostris sensibus,
Vt spe futurę glorię.

Amen.

¶ The ninth houre.

O God, to helpe me make good spede.

Lorde, make hast to succour me.

Glory to the father.&c.

As it was in the beginnyng.&c. Amen.

The hymne.

O The glorye eternall,
Blessed hope of men mortall,
Christe the sonne of God on hye:
The sonne of virgin mary
Reche thyne hande, that we may ryse.
And oure myndes so exercise,
That deuourly, we maye synge.
Prayse of God with thankes geuyng.
Finallye, O Christe, we craue,
Fayth in oure heartes set and graue,
That through hope of lyfe aboue,

We

We maye frame, with feruent loue. Amen.

Psalmus. xiiii.

The innocent liuers shal entre into the euerlastyng lyfe.

LOrde, who shal dwel in thy tabernacle? or who shall rest in thy holye hyll?

He that entereth without spot, and worketh righteousnes.

He that speaketh trueth in his hearte, and hath not vsed deceyt in his tong.

Nor hathe done any euyll to his neighbour: and hath not sclaūdered hys neyghboure.

He in whose syght ỹ wicked man is nothyng regarded, but dothe honor them that feare the lorde.

He that sweareth to hys neighboure and deceyueth hym not: he that hathe not layd his money to vsurye: nor hathe not receyued rewardes agaynst ỹ innocēt.

He that dothe theſe thynges, shall neuer stagre nor decay.

Amore cor sit ferut dum. Amen.

Psalmus. xiiii.

Qui viuētes ingrediuntur vitam eternam.

DOmine quis habitabit in tabernaculo tuo? aut quis requiescet in mōte sācto tuo.

Qui ingreditur sine macula: et operatur iustitiam.

Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua.

Nec fecit proximo suo malū: et opprobrium non accepit aduersus proximos suos.

Ad nihilū deductus est in conspectu eius malignus, timētes aūt dñm glorificat.

Qui iurat proximō suo et non decipit, qui pecuniam suam non dedit ad vsuram: et munera super innocentem non accepit.

Qui facit hec, nō mouebitur in eternum.

℣ Antiphona.

Beati pacifici, quoniam ipsi filii dei vocabuntur.
Beati qui persecutionem patiuntur propter iustitiã: quoniam ipsorum est regnũ celorum.

℣ Deus in adiutorium meum intende.
℟ Domine ad adiuuandum me festina.

℣ Gloria patri & filio & spiritui sancto.
℟ Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

℣ Alleluya.

℣ The antheme.

Blessed are the peacemakers, for they shal be called ye chyldren of god. Blessed are they that suffre persecution for righteousnes sake, for theirs is the kyngdome of heauen.

℣ The verficle.

Haste the to helpe me.
℟ Make haste O lorde to helpe me.

℣ Glory be to the father & to the sonne & to the holy ghost.
℟ As it was in the begynnyng & now & euer shall be world without ende. Amen.

℣ Alleluya.

Dicamus.

Domine Jesu Christe qui pacem celestialem inter deum patrem & nos miseros peccatores nihilo secius tamen iniurias et afflictiones pertulisti: Concede nobis gratiam tuam, vt pacem per te factam custodiamus, patientiamque in iniurias omnes & persecutiones patiamur, vt filii tui vocemur, et celestis regni tui heredes simus. Qui vivis & regnas &c. Amen.

Let vs praye.

O Lorde Jesu Christe whiche madest peace betweue God the father and vs myserable sinners, whiche not withstandynge diddest suffre vniustly iniuries & persecutions: Graunt vs grace to kepe the peace that thou hast made, and patiently to beare all iniuries and persecutions, that we maye be called thy children, and enherit thy heauenly kyngdome: which liuest and reignest. &c. Amen.

Deus

O god

O GOD to helpe me, make good spede.
Lorde make haste to succour me.
Glory to the father. &c.
As it was in the beginnyng. &c. Amen.

Deus in adiutoriū meū intende.
Domine ad adiuuandū me festina.
Gloria patri. &c.
Sicut erat in principio. &c. Amen.

Psalme. xcii.

Here we be stirred to prayse and magnifie the lorde.

PRayse the Lorde, O ye chyldren, prayse ye the name of the lorde.
Blessed be the name of the lord, from this tyme furth, and for euermore.
The lordes name be prayssed from the East vnto the west.
The lorde is high aboue al nations, & his glorye aboue the heauens.
Who is lyke vnto the lord our God, þ hath his dwelling on hygh: and yet humbleth him selfe to beholde the thinges that are in heuen and yearth?
He rayseth vp the simple out of the dust, and lyfteth the

Psalmus. xcii.

Hic instigamur ad laudandū et glorificandū deū.

Laudate pueri dominum: laudate nomen dñi.
Sit nomē dñi bñdictū, ex hoc nūc et vsq; in seculum.
A solis ortu vsq; ad occasum, laudabile nomē dñi.
Excelsus super oēs gentes dñs: & super celos gloria eius.
Quis sicut dominus deus noster, qui in altis habitat, et humilia respicit in celo et in terra?
Suscitans a terra inopē, et de stercore

erigens

erigens pauperem, Ut collocet eũ cũ principib⁹, cũ principibus populi sui.

Qui habitare facit sterilẽ in domo, matrem filiorum letantem.

Gloria patri. ꝛc. Sicut erat. ꝛc. amẽ

Psal. cxxiiii.

¶ Laudandus dei ab admiranda opera et beneficia.

Laudate nomẽ dñi, laudate serui dominum.

Qui statis in domo dñi: in atriis domus dei nostri.

Laudate dominũ quoniã bonus dñs psallite nomini ei⁹ quoniam suaue.

Quoniam Jacob elegit sibi domin⁹, Israel in possessionem sibi.

Quia ego cognoui q magnus est dominus et deus noꝛ pꝛe omnibus dijs.

the poore out of the myre. That he may set hym with the princes, euen with the princes of his people.

He maketh ỹ barren woman to kepe house, and to be a ioyfull mother of children.

Glory to the father. ꝛc. As it was. ꝛc. Amen.

Psalme. cxxxiiii.

¶ God is to be prayed for his merueylous workes and benefites.

Prayse ye the name of the lorde, O ye seruauntes, prayse the lorde. Ye that stande in the house of the lorde, in the courtes of the house of our God.

O prayse the lorde, for the lorde is gracious, O synge prayses vnto his name, for it is louely.

For the lorde hath chosen Jacob vnto him selfe, and Israell for his owne possession.

For I knowe that the lorde is greate, & that ours lorde is aboue all goddes.

The lorde hathe done all thynges that he wouldē, in heauen and yearthe, and in ỹ sea, and in al depe places.

He bryngeth furthe the cloudes from the endes of the worlde, and turneth the lightnynges into rayne.

He bryngeth furthe the windes out of their places he smote the fyrst borne of Egipt bothe of man and beast.

He hathe sent tokens and wonders into the middest of the Lande of Egipt, vpon Pharao and all hys seruauntes.

He smote dyuers nations, and slewe myghty kynges, Seon kyng of the Amorites, and Og ỹ kyng of Basan, & all the kyngdomes of Chanaan.

And gaue their land in heritage, ỹ heritage to Israel hys people.

Thy name o lord endureth for euer, O lord thy memorial is from generation to generation.

Omnia quæcunq; voluit dñs fecit, in cælo & in terra, et in mari & in omnibus abyssis.

Educens nubes ab extremo terre, fulgura in pluuiā fecit.

Qui produxit ventos thesauris suis: qui percussit primogenita Ægypti ab homine vsq; ad pecus.

Et misit signa et prodigia in medio tui Egypte, in pharaonē, et in omnes seruos eius.

Qui percussit gentes multas: et occidit reges fortes.

Seon regē Amorreorum, et Og regē Basan, et omnia regna Chanaan.

Et dedit terrā eorū hereditatē, hereditatē Israel populo suo.

Dñe nomē tuū in æternū, dñe memoriale tuū in generationē et generationem.

For Quia

Quia iudicabit dominus populũ suũ et in seruis suis deprecabitur.

Simulachra gentium argentum et aurũ opera manuũ hominum.

Os habent et non loquent, oculos habẽt et non videbũt.

Aures habẽt et nõ audient, neq; enim est spiritus in ore ipsorum.

Similes illis fiant qui faciũt ea, et omnes qui confidunt in eis.

Domus israel benedicite dñm, domus Aaron benedicite dñm.

Domus Leui benedicite dñm, q timetis dñm, benedicite dñm.

Benedictus dñs ex Sion, qui habitat in Hierusalem.

Gloria patri. &c.

Sicut erat. &c. amen

Alleluia.

Psalme cxxxv.

Confitebor.

For the Lorde wyll reuenge his people, and be gratious vnto hys seruauntes.

As for the Idolles of the heathen, they are but syluer and gold, the worke of mens handes.

They haue mouthes and speke not, they haue eyes & se not.

They haue eares and heare not, neyther is there any breath in their mouthes.

They that make them, be lyke vnto them, and so are all they that put their trust in them.

Prayse the lorde the house of Israel, prayse the lorde, the house of Aaron.

Prayse the lord the house of Leuy, ye that feare the lorde, prayse the lorde.

Praysed be the Lorde of Syon, whiche dwelleth at Jerusalem.

Glory to the father. &c.

As it was. &c. Amen.

Alleluia.

Psalme cxxxvii.

I prayse and thankes geuyng vnto God.

I

I Wyl geue thankes to the Lorde, with my whole heart: for thou hast heard the wordes of my mouth.

Before thy angels I wyll synge to the, I wyll worshyp towardes thy holye temple, & prayse thy name.

Because of thy mercy and trueth, for thou hast magnifyed thy name aboue all thynges.

Whensoeuer I call vpon the heare me, thou shalte indue my soule with muche strength.

All the kinges of ỹ yearth, prayse the Lorde, for they haue heard al the wordes of thy mouth.

And let them syng in the wayes of the Lorde: for greate is the glorye of the lorde.

For though the lorde be high, yet hathe he respecte vnto the lowlye: and as for the proude, he beholdeth them a farre of.

Though I walke in the

Confitebor tibi dñe in toto corde meo quoniam audisti verba oris mei.

In conspectu angelorum psallã tibi adorabo ad tẽplum sanctũ tuum et confitebor nomini tuo

Super misericordia tua et veritate tua: quoniã magnificasti super omne nomẽ sãctum tuũ.

In quacũq; die invocauero te exaudi me multiplicabis in anima mea virtutẽ.

Confiteant tibi dñe omnes reges terre quia audierunt omnia verba oris tui.

Et cantent in viis domini: quoniam magna est gria domini.

Quoniam excelsus dominus, et humilia respicit: et alta a longe cognoscit.

Si ambulauero in

medio

medio tribulatio-
nũ viuificabis me,
et super iram inimi
corũ meorum extẽ-
disti manum tuam:
et saluum me fecit
dextera tua.

Dominus retri-
buet pro me: domi-
ne misericordia tua
in seculum, opera
manuum tuarũ ne
despicias.

Gloria patri. &c.

Sicut erat in prin
cipio. &c. Amen.

Antiphona

Sit nomẽ domini
benedictum in se-
cula.

Capitulum.

Benedicta es tu
virgo maria, que
portasti dominum
nostrum creatorẽ
mundi: genuisti eũ
qui te fecit, et mater
ãs permanes virgo.

Hymnus.

Salutis mundi
domine,
Qui nos saluasti
hodie.
In hac nocte nos
custodi.

Et

myddest of trouble, yet ꝓ
refreshest me, thou shalte
stretche furth thyne hande
vpõ the furiousnes of mine
enemyes: & thy right hand
shall saue me.

The Lord shall make good
for me: thy mercys o lorde
endureth for euer, dispise
not then ꝓ workes of thine
owne handes.

Glory to the father. &c.

As it was in the begyn-
nyng. &c. Amen.

The antheme.

Blessed be the name of
ꝓ lorde for euermore.

The chapiter.

Blessed art thou O vir
gin Mary, which hast
borne our lorde the creatour
of the worlde: thou hast
brought furth him ꝓ made
the, and alwayes remainest
a virgin.

The hymne.

O Lorde, the worldes
sauiour,
Which hast preserued vs.
this daye:
This nyght also be our
succour,

And

And saue vs euer we the praye.
Be mercyfull nowe vnto vs,
And spare vs, whyche do praye to the.
Oure sinnes forgeue lorde gratious,
And our darkenes, mought lightened be.
That slepe, our mindes do not oppresse,
Nor that our enemy vs begile,
Nor that the flesshe, full of frayines.
Our soule and body do defyle.
O lorde, reformer of all thyng,
Myth heartes desire, we pray to the,
That after oure rest and slepyng,
We maye ryse chaste, and worshyp the. Amen.

The versicle.

Blessed is mary, amonges all women.

The answere.

And blessed is the fruite of her wombe.

Et salua omni tempore.
Hodie nunc propicius.
Et parce supplicibus,
Tu dele nostra crimina,
Tu tenebras illumina.
Ne metem somn' oppримat,
Nec hostis nos surripiat,
Nec vilis caro peccemus,
Cõmaculetur foedibus.
Ne reformato' sẽsus
Motis sœcamur fœdium,
Ac puri castis mentibus,
Quegamus a cubilibus. Amen.

Versicul.

Benedicta est maria inter mulieres.

Respons.

Et benedictus fructus ventris eius.

℣. Canticum Ma-
rie exultantis & lau
dãtis bonitatẽ dei.

MAgnificat a-
nima mea do
minum.

Et exultauit spiri-
tus meus in deo sa
lutari meo.

Quia respexit hu-
militatẽ ancille sue
ecce enim, ex hoc beatã
tam me dicent om-
nes generationes.

Quia fecit mihi ma-
gna qui potẽs est, & sanctũ nomen eius

Et misericordia e-
ius a progenie in pro
genies timẽtib⁹ eũ.

Fecit potentiã in
brachio suo: dis-
sipauit superbos mente cordis sui.

Deposuit potentes
de sede, et exaltauit humiles.

Esurientes implet
uit bonis: & diuites dimisit inanes.

Suscepit israel puerum

℣. The song of Mary, re-
ioysyng and prayseyng the goodnes of God.

Luke. i.

My soule doth magni-
fye the lorde.

And my spirit hath reioy-
sed in god my sauioure.

For he hath regarded the lowlynes of his handmay-
den, for beholde, from hēce furth all generations shall call me blessed.

For he that is myghtye, hathe magnifyed me, and holy is his name.

And his mercy is on them that feare him, throughout all generations.

He hathe shewed strength with his arme, he hath scat-
tered the proude in the ima-
gination of their heartes.

He hathe put doune the mightye from theyr seate, and hath exalted the hum-
ble and meke.

He hath filled the hungry wyth good thynges, and the ryche he hath sēt empty awaye.

Remembryng his mer-
cye,

eye, hathe holpen hys ser-
uaunt Israel.
As he promysed to oure
fathers, Abraham and hys
seede for euer.
Glory to the father. &c.
As it was. &c. Amen.

The antheme.

LOrd, al thynges be ful-
filled that were spo-
ken of the angell by the
virgin Marye. Thankes
be to God.

The versicle.

Lorde heare my prayer.

The answere.

And let my cry come to ỹ ..

Let vs praye.

Holy lorde, almyghty
father, euerlastynge
God, whyche dyddest re-
plenish the blessed virgyn
Mary with moste plentiful
grace, and spiritual giftes,
whereby she prayed and
magnifyed the: Graunte
that thy holye goste, maye
with lyke geace and inspi-
ration, kyndle oure hear-
tes, to sanctifye thy holye
name Through Christ our
lorde Amen.

Conuert

rum suum, recordã
tr misericordie sue.

Sicut locutus est
ad patres nostros
Abraham et semini
eius in secula.

Gloria patri. &c.

Sicut erat. &c. amẽ

Antiphona.

Hec completa
sunt omnia q̃
dicta sunt per ange
lum de virgine ma-
ria, Deo gratias.

Versic. Domine ex
audi oratiõnẽ meã.

Respõs Et clamor
meus ad te veniat.

Oremus.

Omine sãcte,
pater omnis
potens eterne deus
qui beatã virginem
Mariam opulenti
gratia et donis spi-
ritualibus imbuisti
quibus te laudauit
ac magnificauit: cõ
cede q̃s vt tuus sã-
ctus spiritꝰ eadem
gratia atq; inspira-
tiõne cor da nr̃a ac-
cendat, vt sãctifice-
mus nomen sanctũ
tuũ. Per ẽm dñm
nostrũ. Amen.

Conuerte nos deus salutaris nē.
Et auerte iram tuam a nobis.
Deus in adiutoriū meum intende.
Domine ad adiuuandum me festina
Gloria. Sicut. ꝛc.
Psalmus. xii.

Oratio contra tentationem.

Usquequo domine obliuiscēris me in finem? usquequo auertis faciem tuam a me.
Quandiu ponā cōsilia in anima mea: dolorē in corde meo per diem?
Usquequo exaltabit se inimicus meus super me? respice et exaudi me domine deus meus.
Illumina oculos meos ne vnq̄ obdormiā in morte ne quādo dicat inimicus me? preualui ad eum.
Qui tribulant me exultabunt si mo-

fuero:

Conuert vs god oure sauiour.
And turne thy wrathe awaye from vs.
O god, to helpe me make good spede.
Lorde make haste to succour me.
Glory to the. ꝛc. As it. ꝛc.
The .xii. psalme.

A prayer agaynst temptation.

Howe long wylt thou forget me, O lorde, for euer? howe longe wylt thou turne thy face frō me?
Howe longe shall I haue troubleꝰ thoughtes in my soule & heuines in my heart day by day?
Howe long shal myne enemy be exalted ouer me? beholde and heare me, o lorde my God.
Illumyne myne eyes, lest I slepe any tyme in deathe and that mine enemy neuer saye, I haue preuayled agaynst hym.
They that trouble me, will reioyce yf I be cast doune,

but

but I haue trusted in thy mercy.

Myne hearte shall reioyce in thy saluatiō, I shal syng to the lorde that geueth me great benefites, and I shal prayse the name of ꝑ lorde most high.

Glory to the father, and to the sōne, & to the holy goste. As it was in the beginning, and is nowe, and euer shalbe world without ende Amen.

Psalme. xlii.

A prayer to be delyuered from our aduersaries, that we may syng the prayse of God.

IUdge on my syde, o God, and defende my cause agaynst the vnholye people: from the vniust and deceytfull man deliuer me.

For thou o God, arte my strength, why hast thou put me away? why go I so heauyly, whyleſt myne enemy vexeth me?

Sende furth thy light and thy trueth, they haue led me, and brought me into thy

foetor: ego autem in mia tua speraui.

Exultabit cor meū in salutari tuo: cantabo dño qui bona tribuit mihi, et psallam nomini domini altissimi.

Gloria patri, et filio ⁊ spiritui sancto. Sicut erat in principio: et nunc, et semper, et in secula seculorum. Amen.

Psalmus xlii.

Oratio vt liberemur ab hostibus ad cantandum laudem dei.

IUdica me deus, et discerne causā meam de gēte nō sancta: ab homine iniquo et dololo erue me.

Quia tu es deus fortitudo mea: quare tristis incedo, dū affligit me inimic⁹?

Emitte lucem tuā et veritatem tuam: ipsa me deduxerunt

P. iii.

et adduxerũt i mõ-
tem sanctum tuũ, i
in tabernacula tua.
Et introibo ad al-
tare dei, ad deũ qui
letificat iuuentutẽ
meam.
Confitebor tibi i ci-
thara deus deꝰ me-
us, quare tristis es
anima mea, et quare
conturbas me.
Spera in deo, quo
niam adhuc confite
bor illi: salutare vul
tus mei: et deus meꝰ.

Gloria patri, et fi-
lio: et spi. san. &c.
Sicut erat in prin
cipio. &c. Amen.

Antiphona.

Salua nos dñe
vigilantes cu
stodi nos dormien-
tes, vt vigilemus
in Christo: et requie-
scamus in pace.

Capitulum.

Tu autẽ in nobis es
dñe, et nomẽ
sanctũ tuũ inuocatũ
est super nos: ne derelinquas nos
deus noster.

Hym:

thy holy hyl, and thy dwel
ling places.
And I shall entre vnto
the aulter of God, vnto
god that maketh my youth
to reioyce.
I shall prayse the wyth
harpe, O God, my God
why art thou heauy o my
soule? and why doest thou
trouble me?
Trust in God, for yet shal
I prayse hym, he is the
health of my countenaunce
and my God.
Glorye to the father, and
to the sonne. &c.
As it was in the begyn-
nyng. &c. Amen.

The antheme.

Saue vs good lord wa-
kynge, and kepe vs
slepyng, that we may wake
in Christ, and rest in peace.

The Chapiter.

Thou art (o Lorde) in
the myddest of vs, & in
inuocation of thy name is
made ouer vs, forsake vs
not, o lorde our God.

The

The Complin.

The hymne.

O Lorde, the maker of al thyng,
We pray the nowe in thys euenyng,
Us to defende, through thy mercy,
From all deceyte of oure enmy.
Let vs neyther deluded be,
Good lorde wyth dreame or phantaly,
Our hearte wakyng in the thou kepe,
That we in synne, fall not on slepe.
O father, throughe thy blessed sonne,
Graunte vs thys oure peticion,
To whome with the holye goste alwayes,
In heauen and yearth, be laude and prayse. Amen.

Hymnus.

Rerum creator omnium,
Te poscimus hoc vesperi,
Defende nos p gratiam,
Ab hostis nẽ fraudibus.

Nullo ludamur somne,
Nel cõnio vel phantasmate:
In te cor nostrum vigilet,
Nec dormiat in crimine,

Summe pater pcs filium,
Largire quod te poscimus:
Cui per sanctũ spiritum,
Eterna detur gloria. Amen.

The versicle.

Beholde the handmayde of the lorde.

The answere

Be it done vnto me accordyng to thy worde.

Versicul.

Ecce ancilla domini.

Responsi.

Fiat mihi secundum verbum tuum.

The

¶ Canticum Symeonis iusti.

¶ The song of Symeon the iust.

NUne dimittis seruū tuū dñe, secundū verbum tuū in pace.

HOrde, nowe lettest ꝓ thy seruaunt departe in peace, accordyng to thy worde,

QꝛIa viderunt oculi mei salutare tuū.

FOr myne eyes haue sene thy saluation.

QUod parasti ante faciem omniū populoꝝ.

WHich thou hast prepared, before the face of all thy people.

LUmen ad reuelationem gentium, et gloriam plebis tue Israel.

TO be a light for to lyghte ꝓ Gentiles, & to be the glory of thy people of Israel.

¶ Gloria patri. &c.

¶ Glory to the father. &c.

¶ Sicut erat. &c. amē

¶ As it was. &c. Amen.

¶ Antiphona.

¶ The antheme.

LUcem tuā dñe nobis rōgamus, vt depulsis ab hoīm tenebris, peruenire possimus ad lucem quod est christus.

GRaunt vs O lorde thy light, that we beynge deliuered from the darkenes of oure heartes maye come to ꝓ very light which is Christ.

¶ Versicul.

¶ The verficle.

¶ Dñe exaudi oratiōnē meā.

HOrde heare my prayer.

¶ Et clamor meus ad te veniat.

¶ The answere.

And let thy cry come to the.

¶ Oremus.

¶ Let vs praye.

¶ Illumina quesumus dñe deus tenebras nras, et gratia tua nos in hac

OLorde god, we beseche the to lyghte our darkenesse and defende vs frō all the daungers of this

nyght,

nyght, O mercyfull lorde. Through oure lorde Jesus Christ: who liueth and reigneth with the in vnitie of the holy spirit, worlde without ende. Amen.

Blesse we the lorde.

Thankes be to God.

The.vii. Psalmes.

Psalme.vi.

¶ A feruent prayer of the sinner desiring to be cured: and hys enemyes to be vanquished.

LORD, rebuke me not in thy rage, nor chastice me in thyne angre.

Haue mercye on me lorde, for I am weake: heale me Lorde, for my bones be hurled.

And my soule is very sore troubled, but thou lorde, howe long?

Turne the o lorde, and deliuer my soule, saue me for thy mercy.

For none is mynde in death

sidias, tu a nobis repelle propicius.

Per dominum nostrum Jesum Christum, qui tecum viuit et regnat i vnitate spūssci. p oīa secula seculoꝝ. Amē.

Benedicam⁹ dño. Nro gratias.

Psalmi penitentiales.

Psalmus.vi.

Oratio peccatoris qui morbum curari ac hostes prosterni exoptat.

DOmine ne furore tuo arguas me, neq; in ira tua corripias me.

Miserere mei dñe, quōniam infirmus sū: sana me dñe quōniam cōturbata sūt ossa mea.

Et anima mea turbata est valde, sed tu dñe vsquequo.

Conuertere dñe, et eripe animā meam, saluum me fac propter misam tuam.

Quoniam non est in mor

te qui mḋor sit tui, in inferno aũt quis confitebitur tibi.

Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lachrymis meis stratũ meum rigabo.

Turbatus est a furore oculus meus, inueteraui iter oẽs inimicos meos.

Discedite a me oẽs q̃ operamini iniquitatẽ, qm̃ exaudiuit dñs vocẽ fletꝰ mei.

Exaudiuit dñs deprecationẽ meã, dñs orationẽ meã suscepit.

Erubescant et conturbentur vehemẽter oẽs inimici mei, conuertant̃ & erubescãt valde velociter.

Gloria patri et filio et spi. sancto &c.

Sicut erat in principio &c. Amen.

Quomodo ingẽs ds̃ peccata, quando deus et ipse exultandum.

Ye haue trauayled in my wayling and mourninge, I shall euery nyght washe my bed, I shall water my couche with teares.

Myne eye is troubled for sorowe, I am wythered among all myne enemyes.

Auoyde from me all ye? worke wickednes, for the lord hath heard the voyce of my weppyng.

The Lorde hathe heard my prayer, the lorde hathe heard my petition.

Let all myne enemyes be ashamed and confounded, let them be ashamed and confounded very quickly.

Glory to the father, and to the sonne. &c.

As it was in the begynnyng. &c. Amen.

How the penitent person shulde bewayle hys sinnes, pray vnto God, and reioyce in him.

Blessed are thei whose iniquities are forgeuen and whose sinnes be couered.

Blessed is ỹ man to whõe God hath not imputed sinne and in whose spirit is no deceyt.

For whylest I held my peace, my bones are wareolde, whylest I cryed all the daye.

For daye and night thy hande is very heuye vpon me, I haue bene turned into wretchednes whylest the thorne pricked me.

I haue opened my faute vnto the, and haue not hyd my vnrygh teousnes.

I sayd, I wyll confesse myne vnrygh teousnesse a gaynst my selfe to the lorde and thou hast forgeuen the wyckednes of my sinne.

For this shall euery holye person praye vnto the, in tyme conuenient.

But in the greate flud of many waters, they shall not come nigh him.

Beati quorũ remisse sunt iniquitates, et quorum tecta sunt peccata.

Beatus vir cui nõ imputauit dñs peccatum, nec est i spiritu eius dolus.

Quoniam tacui inueterauerunt ossa mea, dum clamarem tota die.

Quoniã die ac nocte grauata est sup me manus tua, conuersus sum in erũna mea, dum configitur spina.

Delictum meũ cognitum tibi feci, et iniustitiam meam non abscondi

Dixi cõfitebor aduersũ me iniustitiã meam dño, et tu remisisti impietatem peccati mei.

Pro hac orabit ad te dñs sanctus in tẽpore opportuno.

Verũtñ i diluuio aquarum multarũ, ad eum non approximabunt.

Tu es refugiū meum a tribulatione, que circūdedit me, exultatio mea, erue me a circumdantibus me.

Intellectū tibi dabo et instruā te in via hac qua gradieris, firmabo super te oculos meos.

Nolite fieri sicut equus & mulus: i quibus non est intellectus.

In chamo et freno maxillas eorum cōstringe qui non approximant ad te.

Multa flagella peccatoris, sperantem autē in dño misericordia circundabit.

Letamini i domino et exultate iusti et gloriamini oēs recti corde.

Gloria patri. &c.

Sicut erat. &c. amē

Psalmus. xxxvi.

Peccator peccatorū pōdere pressus implorat opem dei, cuius mīe sese cōmittit.

THou art my refuge from tribulation that hathe inclosed me, O my ioy deliuer me from thē, that compasse me.

I shall geue the vnderstādyng and shall teache the in the way that thou shalt go, I shal fasten mine eyes vpon the.

Be ye not lyke horse and mule, in whome is none vnderstandyng.

Bynde theyr mouthes wt snaffle & brydle, that wyll not drawe nigh vnto the.

Many are the plages of ỹ sinner, but who so trusteth in the lorde, mercye embraseth him on euery syde.

Be glad in the lorde, and reioyce ye righteous, and be ioyous all ye that be vpright in heart.

Glory to the father. &c.

As it was. &c. Amen.

Psalme. xxxvii.

THe penitēt person, sore greued with the burden of sinne, calleth vpon God for ayde, & betaketh him selfe to his mercye.

LOrde, rebuke me not in thy rage, nor chastice me in thyne angre.

For thyne arrowes sticke fast in me, and thou hast layed thyne hande sore vpon me.

There is no helthe in my flesche, because of thy displeasure, there is no rest in my bones because of my sinnes.

For mine iniquities are gone ouer myne head, and are layed vpon me as an heuy burden.

My woũdes are putrifyed and rotten, because of my folyshnes.

I am made wretched and croked extremely, I went sorowfull all day long.

For my loynes are full of illusions, and there is no health in my flesche.

I am sore afflicted, and brought lowe, I dyd roare out for the sorowe of myne heart.

LOrde, thou knowest all my desire, and my mourning is not hid from the.

My

DOmine ne in furore tuo arguas me, neq; in ira tua corripias me.

Q. ñ sagitte tue infixe sunt mihi: et confirmasti sup me manum tuam.

Non est sanitas in carne mea a facie ire tue, non est pax ossib⁹ meis a facie pecatorum meorum.

Q. ñ iniquitates mee supergresse sũt caput meũ: et sicut onus graue graues te sunt super me.

Putruerũt et corrupte sunt cicatrices mee, a facie insipientie mee.

Miser factus sũ et curuatus sũ vsq; in finẽ: tota die cõtristatus ingrediebar.

Q. ñ lũbi mei impleti sunt illusionib⁹, et nõ est sanitas in carne mea.

Afflict⁹ sũ et humiliatus sũ nimis rugiebã a gemitu cordis mei.

Domine ante te omne desiderium meum: et gemitus meus a te non est absconditus.

Cor meum conturbatū est: dereliquit me virtꝰ mea, et lux mē oculorū meorū, et ipsū nō est mecū.

Amici met et proximi mei aduersum me appropinquauerunt et steterūt.

Et qui iuxta me erant de longe steterunt: et vim faciebant qui querebāt animam meam.

Et q̄ inquirebāt mala mihi, loquuti sūt vanitates: et dolos tota die meditabāt.

Ego aūt tanq̄ surdus non audiebā: et sicut mutus, non aperiens os suum:

Et factus sū sicut hō nō audiēs et non habens in ore suo redargutiones.

Quia in te dñe speraui: tu exaudies me, dñe deus meus

Quia dixi ne q̄n gaudeant mihi inimici mei: et dum cōmouent pedes mei, super me magna loquuti sunt.

Quia ego in flagella

My hearte is troubled, my strength hath left me, also the very light of mine eyes is not with me.

My frendes & my neyghbours drewe together, and stode agaynst me.

And they that were nere me, stode far of: they that layd wayte for my lyfe, set vpon me.

And they that soughte my destruction, spake vanities, and they imagined deceytes all the daye.

But I as one being deafe dyd not heare, and I was as one that were dumbe, not openyng his mouthe.

And I became as a man not hearynge, and haueynge no counterchekes in hys mouth.

For in the haue I trusted, thou shalte heare me my lorde God.

For I haue sayde, let neuer mine enemies triumph vpon me, and whileste my feete do slyde, they spake stoutly agaynst me.

For I am readye to the

scourged and my sorowe is alwayes in my remembraunce.

For I shall confesse myne vngodlynesse, and shall thinke vpon my sinne.

But myne enemyes lyue and are made stronge ouer me, and they are increased whyche hate me vniustly.

They that requite euyll for good, were agaynst me because I folowed goodnes.

Forsake me not, o lorde my God, neyther departe thou fro me.

Make spede to helpe me, o lorde God of my saluation.

Glory to the father. &c.

As it was in the beginnyng. &c. Amen.

Psalme. l.

A prayer of the penitent earnestly acknowledgyng his vngodly lyfe, and cryyng for mercy to be cleansed from synne, & callyng for the spirit of God to be confirmed in grace.

Have

paratus sum: et dolor meus in conspectu meo semper.

Quoniniquitatē meam annunciabo: et cogitabo p̄ peccato meo.

Inimici autē mei viuunt, et cōfirmati sūt sup me: multiplicati sūt qui oderunt me inique.

Qui retribuūt mala pro bonis detrahebant mihi: quoniam sequebar bonitatem.

Ne derelinquas me dñe deus meus, ne discesseris a me.

Intende in adiutoriū meum dñe deus salutis mee.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Psalmus. l.

Peccator agnoscit ac dolet sceleratā vitā, querit purgari, implorat spiritum dei, vt renouet ac conseruetur.

Miserere

Miserere mei deus secundū magnā miam tuā. ℣ Et secundū multitudinem miserationū tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: & a peccato meo mūda me.

Quoniam iniquitatem meā ego cognosco: et peccatum meū contra me est semper.

Tibi soli peccaui, malum coram te feci: vt iustificeris in sermonibus tuis & vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientie tue, manifestasti mihi.

Asperges me dominus hysopo, et mundabor, lauabis me, et super niuem dealbabor.

Auditui meo dabis gaudium & letitiā:

HAue mercye vpon me O God, accordyng to thy great mercy.

And accordyng to the multytude of thy compassions, wype away myne iniquite.

More and more walshe me from myne iniquitie, and clense me from my sinne.

For I knowledge myne iniquitie, and my sinne is euer before myne eyes.

To the alone haue I synned, and haue done euyll in thy sight, that thou mayst be iustified in thy wordes and mayst ouercome when thou art iudged.

Beholde, I was begotten in wickednes, & my mother conceyued me in sinne.

Lo, thou hast loued trueth the vnknowen and secrete thynges of thy wysedome, thou hast reueled vnto me.

Sprynkle me lorde wyth Hisop, and I shalbe clensed: thou shalte walshe me and I shalbe made whyter than snowe.

Vnto my hearyng shalte thou geue ioy and gladnes,

and

and the bruled bones shal reioyce.

Turne thy face from my sinnes, and wype awaye al my wickednes.

A pure heart create in me, o God, and a perfite spirit renue within me.

Cast me not away from thy face, and thy holy spirit take not from me.

Restore to me ỹ gladnes of thy saluation, & strengthen me with the principal spirit.

I wyll instruct the wicked in thy waies, and the vngodly shalbe conuerted vnto the.

Deliuer me from bludshed, o God, the God of my health, & my tong shal exalt thy righteousnes.

Thou shalt open my lippes, and my mouth shall shewe thy praise.

For if thou haddest desired sacrifice, I had surely geuen it, but thou delightest not in hole burntoffe-rynges.

The sacrifice to God is a lowly

ciam: et exultabunt ossa humiliata.

Auerte faciē tuā a peccatis meis: & oēs iniquitates meas dele.

Cor mūdū crea in me deus: et spīm rectum innoua in visceribus meis.

Ne proijcias me a facie tua: et spiritū sanctum tuū ne auferas a me.

Redde mihi letitiā salutaris tui: & spiritu principali confirma me.

Docebo iniquos vias tuas: et impii ad te conuertentur.

Libera me de sanguinibus deus deus salutis mee: et exultabit lingua mea iustitiam tuam.

Dñe labia mea aperies: & os meum annunciabit laudē tuā.

Quoniā si voluisses sacrificium: dedissem vtiq; holocaustis non delectaberis.

Sacrificium deo spi

ritus cõtribulatus, cor contritum et humiliatum deus non despicies.

Benigne fac domine in bona voluntate tua Sion, vt edificentur muri hierusalẽ.

Tũc acceptabis sacrificiũ iustitie, oblationes et holocausta: tunc imponent super altare tuũ vitulos.

Gloria patri. &c.
Sicut erat in principio & nũc & sẽper. &c.

lowly spirit, o god, thou wilt not dispise a contrite and humble heart.

Deale gently of thy fauorable beneuolence with Sion, þ the walles of Ierusalẽ may be builded vp.

Then shalt thou accept the sacrifice of righteousnes, oblacions and whole burnt offerynges, then shal they lay calues vpon thyne auiter.

Glory to the father. &c.
As it was in the beginnyng. &c. Amen.

Psalmus. ci.

Querela pii ad deũ, ab impiis grauiter vexati.

A sore complaint of the godly man, being greuously vexed of the wicked people, & making his mone to almighty God.

Domine exaudi orationem meã, et clamor meus ad te veniat.

Nõ auertas faciẽ tuã a me, in quacũq die tribulor, inclina ad me aurẽ tuã.

In quacũq die invoca

LORD heare my prayer, & let my crye come vnto the.

Turne not thy face from me: when soeuer I am troubled, bowe thine eare vnto me.

In what daye soeuer I call

call vppon the, heare me spedely.

For my dayes are vanished as smoke, and my bones are waxed as dry as a fyre brand.

I am stricken, and mine hearte is withered lyke haye, so that I haue forgot to eat my bread.

Wyth the noyse of my mournyng, my bone cleaueth to my flesche.

I am like vnto a Pellican of wyldernes, & like vnto an oule in the house.

I haue waked and am like a sparowe solitary in the house top.

All day my enemies reuiled me, and they that praised me, conspired agaynst me.

For I dyd eat asshes as bread, and myngled my drinke with weping.

And that because of thy wrathe and indignation, for thou dyddest take me vp and cast me against the grounde.

My dayes are faded as a shaddowe,

uocauero te, velociter exaudi me.

Quia defecerunt sicut fumus dies mei et ossa mea sicut cremium aruerunt.

Percussus sū vt fenū, et aruit cor meū q; oblitus sū comedere panem meum.

A voce gemitus mei adhesit os meū carni mee.

Similis factus sū pellicano solitudinis, factus sū sicut nicticorax i domicilio

Vigilaui et factus sum sicut passer solitarius in tecto.

Tota die exprobrabāt mihi inimici mei: et qui laudabāt me, aduersū me iurabāt

Quia cinerem tanq̄ panē manducabā: & potū meum cum fletu miscebam.

A facie ire indignationis tue, quia eleuans allisisti me.

Dies mei sicut vmbra

Eii hya

dies declinauerũt: et ego sicut fenũ aruj.

Tu aũt dñe in eternum permanes: et memoriale tuũ in generationem & generationem.

Tu exurgens dñe misereberis Sion: quia tempus miserendi eius quia venit tempus.

Quoniã placuerũt seruis tuis lapides eius, et terre eius miserebuntur.

Et timebunt gentes nomen tuum dñe: et omnes reges terre gloriam tuam.

Quia edificauit dominus sion: et videbitur in gloria sua.

Respexit in orationem humilium: et non sprevit precem eorum

Scribantur hec in generatione altera: et populus qui creabitur laudabit dñm.

Quia prospexit de excelso sancto suo: dominus de celo in terram aspexit.

Ut audiret gemitus compeditorum, ut

shaddowe, and I wythered like hay.

But thou lorde abydest for euer, and thy memorial is from age to age.

Thou lorde shalt arise & haue mercy on Syon, for it is tyme to haue mercy, for the tyme is come.

For the stones therof delighteth thy seruauntes, and they shall haue pitie on the grounde therof.

And the people shall feare thy name O lord, & all kynges of the yearth thy glory

For the lorde hath builded Syon, & shalbe sene in his glory.

He hath regarded ỹ speche of the humble, & hath not dispised their praier.

Let these thinges be written in an other age, and the people that shalbe created shall praise the lorde.

For he hath loked doune from his high holy place, the lord hath loked doune from heauen vnto ỹ earth.

To heare the waylyng of them that be captyue, to lo-

se the sonnes of them that were slaine.

That they shuld in syō declare the name of the Lord & his praise in Jerusalem.

When the people assemble together, & kynges for to serue the lorde.

In the way he hath hinderēd my strength, he hath shortened my dayes.

Cal me not away in the middes of my dayes, thy yeares endure for euer.

In the begynnyng thou lord hast layd the foundation of the yerth, and the workes of thine handes, are the heauens.

They shall perishe, but thou abydest, & they shal al waxe old as a garment.

And as a couering, thou shalt chaunge them, and they shalbe chaunged: but thou art one, and the same, and thy yeares shall not fayle.

The sunnes of thy seruaunts shal continue, and theyr seede shal stand fast for euer.

Glory

solueret filios interemptorum.

Ut annuncient in sion nomen domini, & laudem eius in hierusalem.

In conueniēdo populos in vnū, et reges vt seruiāt dño.

Respōdit ei, in via virtutis suæ paucitatē dierum meorum nuncia mihi,

Ne reuoces me i dimidio dierū meorū, in generatione & generationē anni tui.

Initio tu domine terrā fundasti, et opera manuum tuarum sunt cæli.

Ipsi peribūt tu autem permanes, et oēs sicut vestimentum veterascent.

Et sicut opertoriū mutabis eos, & mutabuntur, tu autem idem ipse es, & anni tui non deficient.

Filii seruorū tuorum habitabunt, et semen eorum in seculum dirigetur.

Glory

Gloria patri et filio, & spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Psalmus cxxix.

Peccator ob peccata multatꝰ petit solui a peccato et peccati pena.

De profundis clamaui ad te domine, dñe exaudi vocem meam.

Fiãt aures tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris dñe, domine quis sustinebit?

Quia apud te propitiatio est, et propter legẽ tuã sustinui te dñe.

Sustinuit aia mea in verbo eius, speravit anima mea i domino.

A custodia matutina vsqꝫ ad noctem, speret israel in dño.

Quia apud dñm misericordia

Glory to the father, and to the sonne, and to the holy goost.

As it was in the beginnyng, and is nowe, and euer shalbe worlde without ende. Amen.

Psalme. cxxix.

The synner beyng punished for his sinnes, desireth to be deliuered bothe from sinne and punishement.

Out of the deapth I haue called on ỹ (O lorde) Lorde heare my voice.

Let thyne eares geue good heed to the voice of my prayer.

If thou lorde wilt loke straightly vpon sinnes, o lorde who shal abide it?

But with the is mercy, & for thy lawe I haue suffered the, o lorde.

My soule hath abyden in his worde, my soule hath trusted in the lorde.

From ỹ morowyng watch vnto night, let Israel trust in the lorde.

For with the lorde there

is

is mercy, and with him is plentcous redemption.

And he will redeme Israel from all his iniquities

Glory to the father. &c.

As it was. &c. Amen.

Psalme. cxli.

The iust man beyng in aduersitie praieth to be deliuered from all euil.

LORD, heare my praier, with thyne eares perceiue my desire for thy truth sake, & heare me for thy righteousnes.

And entre not into iudgement with thy seruaunt, for no person liuing shalbe iustified in thy sight.

For the enemy hath pursued my soule, my life in yearth he hath brought lowe.

He hath set me in darkenes as the dead men of the worlde, and my spirit was vexed, my heart was troubled within me.

I remembred the olde dayes, I haue studied of all thy workes, and in the deedes of thy handes I mused.

I haue

sericordia, et copiosa apud eũ redẽptio.

Et ipse redimet Israel, ex omnibus iniquitatibus eius.

Gloria patri. &c.

Sicut erat. &c. Amẽ

Psalmus cxli.

Iust⁹ malis affect⁹ orat vt eripiatur a malis.

DOmine exaudi orationem meã, auribꝰ percipe obsecrationẽ meam in veritate tua, exaudi me in tua iustitia.

Et nõ intres in iudicium cũ seruo tuo quia non iustificabitur in cõspectu tuo omnis viuens.

Quia persecutꝰ est inimicus animã meam, humiliauit in terra vitam meam.

Collocauit me in obscuris sicut mortuos sẽcli, et anxiatꝰ est super me sps meꝰ in me turbatũ est cor meũ.

Memor fui dierũ antiquorũ meditatꝰ sũ in omnibꝰ operibꝰ tuis et in factis manuũ tuarum meditabar.

Etiã Expãdi

Expandi manus meas ad te, anima mea sicut terra sine aqua tibi.

Velociter exaudi me domine, defecit spiritus meus.

Ne auertas faciem tuam a me, et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam, quia in te speraui.

Notam fac mihi viam in qua ambulem, quia ad te leuaui animam meam.

Eripe me de inimicis meis domine, ad te confugi, doce me facere voluntatem tuam, quia deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam propter nomen tuum domine, viuificabis me in equitate tua.

Educes de tribulatione animam meam, et in misericordia tua disperdes omnes inimicos meos

Et perdes omnes qui tribulant animam meam

I haue stretched furthe my handes vnto the, my soule vnto the as yearth without water.

Hastely heare me o lorde, my spirit hath failed.

Turne not thy face from me, for I shalbe like to men descendynge into a pit.

Cause thy mercy to be heard of me betymes, for in the haue I trusted.

Shewe me the way wherein I may walke, for vnto the haue I lift vp my mynde.

Deliuer me from my enemies lorde, vnto the haue I fled, teache me to do thy will, for thou art my god.

Thy good spirit shal conduct me into the lande of rightfulnes, for thy names sake: Lorde thou shalt reuiue me thorough thyne equitie.

Thou shalte bryng my soule from trouble, & through thy mercy thou shalt destroy all myne enemies.

And thou shalt destroy all that vexe my soule.

for I am thy seruaunt: Glory to the father, and to the sonne, and to the holy goste.

As it was in the beginnyng, and is nowe, and euer shalbe worlde without end. Amen.

The antheme.

Remembre not (o lord God) oure olde iniquities, but let thy mercy spedily preuent vs, for we be very miserable: helpe vs God our sauiour, and for the glori of thy name, deliuer vs: Be mercifull & forgeue vs our sinnes, for thy names sake. Let not ỹ wicked people say where is their God? we be thy people & the shepe of thy pasture, we shal geue thãkes to the for euer, from age to age, we shal set furth thy laude & praise. To the be honour, & glory worlde without ende. Amen.

quoniam ego seruus tuus sum.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Antiphona.

Ne reminiscas domine iniquitatum nostrarũ antiquarum, sed misericordia tua preueniat nos, quia nimis miserti sumus. Adiuua nos deus saluator noster et propter gloriam nominis tui libera nos. Esto nobis propitius, et propter nomen tuũ cõdona nobis peccata nostra. Ne dicãt impii, vbi est deus eorũ? Nos autẽ populus tuus et oues pascue tue semper gratias agemus tibi. In generatione in generationẽ pronunciabimus laudẽ tuam. Tibi honor & gloria in eternum. Amen.

O God Pater

Pater de celis deus, Miserere nobis.
Fili redemptor mundi deus, Miserere nobis.
Spiritus sancte deus, spiritus filioq; procedens, Miserere nobis.
O sancta, beata, & gloriosa trinitas, tres persone et vnus deus, Miserere nobis
Sancta virgo Maria mater dei & saluator eius nostri Jesu christi, Ora pro nobis.
O es sancti angeli et archangeli et omnes sancti beatorū spirituum ordines, Orate pro nobis.
O es sancti patriarche, & prophete, apostoli, martires, confessores, virgines, & omnes beatorū spirituum electorum ordines, Orate pro nobis.
Ne respicias dilicta nostra neq; delicta parentum

O God the father of heaue: haue mercy vpon vs miserable synners.
O god, the sonne redemer of the worlde: haue merci vpon vs miserable sinners.
O god, the holy goste, proceding from the father and the sonne: haue mercy vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpon vs miserable sinners.
Holy virgyn Mary, mother of God oure sauiour Jesu Christ: pray for vs.
All holy angels and Archangels, and all holy orders of blessed spirites: pray for vs.
All holy Patriarkes, and Prophetes, Apostles, and Martyrs, Confessours, et virgyns, and all the blessed company of heauen: pray for vs.
Remembre not lord our offences, nor the offences of our

forefathers, neither take thou vengeaunce of our sinnes. spare vs good Lorde, spare thy people, whom thou hast redemed with thy most pretious blud, & be not angry with vs forever.

Spare vs good lorde.

From all evil and mischief, from sinne, from the crafftes & assautes of the devil, from thy wrath, and from everlasting dãnation

Good lorde deliver vs.

From blindnes of heart from pride, vaine glory, & hypocrisy, from envy, hatred & malice, and all uncharitablenes.

Good lorde deliver vs.

From fornication, and al deadly sinne, & from al the deceiptes of the world, the flesh, and the devil:

Good lorde deliver vs.

From lightnyng & tempest, from plage, pestilence and famyne, from batalle and murdre, and from sodeyne deth.

Good lorde deliver vs.

parentum nostrorũ neq; vindictam sumas de peccatis nris. parce dñe, parce populo tuo quem pretiosissimo sanguine tuo redemisti, neq; in eternum iraseaeris nobis.

Parce nobis domine

Ab oi malo et sceslere, a peccato, ab insidiis et insultibus diaboli, ab ira et eterna damnatione.

Libera nos domine.

A cecitate cordis, a superbia, vana gloria, hypocrisi, invidia, odio, malitia, et immisericordia.

Libera nos domine,

A fornicatione, et omni peccato mortifero ab omnibus insidiis mundi, carnis et diaboli. Libe.

A fulmine, tempestate, plaga peste, fame, bello, clade, et improuisa morte.

Libera nos domine.

Ab omni seditiõe et priuata coniuratione, ab episcopi Romani tyrannide, et omnibus diabolicis illusionibus; ab omni falsa doctrina et hereſi, a dureitia cordis et cõtemptu verbi mandatiq tui.

Libera nos domine

Per misterium sãcte incarnatiõis tue per natiuitatẽ tuã, circumcisionem, baptiſmum, ieiuniũ, et tentationẽ. Libe.

Per angorem tuũ, et sanguinolẽtum, sudorẽ, per crucẽ et passionem tuã, per preciosam mortẽ et sepulturã, per gloriosã resurrectionẽ et ascensionem tuã, per aduentum sãcti spũs. Libera nos d.

In omnibus reb' aduersis et prospe-ris, in hora mortis.

In die iudicij.

Libera nos domine.

Peccatores, Te ro-gamus audi te deus au-

di

From all sedition et priuy conspiracy, from ~~the tyrannye of the bishop of Rome, & all his detestable enormities~~, from al false doctrine and hereſy, from all hardnes of heart and contempt of thy worde and commaundement.

Good lorde deliuer vs.

By the miſtery of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy baptiſme, faſtyng and temptation: Good lorde deliuer vs.

By thyne agonie & bluddy ſweat, by thy croſſe, and paſſion, by thy precious death and burial, by thy glorious reſurrection and aſcention, by the cummyng of the holy goſt:

Good lorde deliuer vs.

In al tyme of our tribulation, in al tyme of oure wealth, in the houre of death: in the day of iugement:

Good lorde deliuer vs.

We ſinners do beſeche ye to heare vs, O lorde God

au-

and that it may please the to rule & gouern thy holy churche vniuersal in the right way: we beseeche the to heare vs good lorde.

That it may please the to kepe Henry the eight, thy seruaunt and our kyng and gouernoure, we beseeche the to heare vs good lorde.

That it may please the to rule his heart in thy faith, feare, and loue, that he may euer haue affiaunce in the, and euer seke thy honour and glory: we beseeche the to heare vs. &c.

That it may please the to be his defēdour and keper, geuing him the victory ouer al his enemies: we beseche the to heare. &c.

That it may please the to kepe oure noble quene Catherine in thy feare & loue, geuing her increace of al godlines, honour and children: we beseeche the to heare vs good lorde.

That it may please the to kepe and defende oure noble prince Edwarde, & all the

di nos, vt famulā catholicam ecclesiam tuam regere & gubernare, in recta via dignēris. Te rogamus audi nos.

Vt regē nēm & gubernatorē Henricū octauū famulū tuū cōseruare dignēris. Te rogamus. &c.

Vt coz illius, in fide timoze, ac dilectione tui, regere dignēris, vt semper tibi fidat, et sēper honorem glorīāq; tuā querat. Te rogamus audi nos.

Vt defensoz et conseruatoz filius esse velis, et de oibus inimicis victoziam illi donare dignēris. Te rogamus.

Vt nobilē reginā Catherinā, timoze et dilectione tui cōseruare dignēris, at q; oīs pietatis, honoris, & liberoz̄ incremētum tribuas. Te rogamus audi.

Vt nobilē pzincipē nostrū Edouardū, & oēm regiā maiestā-

tis

tis liberos defendere et conseruare dignetis. Te roga.

Ut episcopos pastores, et ministros ecclesie, vera cognitiõe et intelligentia verbi tui illuminare dignetis, idq; tũ concionando tũ viuendo promoueãt, et ex rei dignitate explicẽt. Te rogamus audi nos.

Ut regios consiliarios, et omnem nobilitatem, gratia, sapientia, et intelligẽtia ibuere dignetis, Te rogamus audi.

Ut magistratus bene, ac tueatis, et gratiam illis largiatis, quo equitatem et veritatem promoueãt. Te rogamus audi nos.

Ut omnem populũ tuũ beare & cõseruare dignetis. Te rogamus audi nos.

Ut oĩb⁹ nationib⁹ vnitatẽ, pacẽ, concordiãq; donare dignetis,

the kynges maiesties children: we beseche the to heare vs good lorde.

That it may please the to illuminate al bishops, pastours, and ministers of the churche, with true knowledge of thy worde and that bothe by their preachyng & liuyng, they may set it furth and shew it accordyngly: we beseche the to heare vs good lorde.

That it may please the to endue the lordes of the counsaile, and all the nobilitie with grace, wisedome and vnderstandyng, we beseche the to heare vs, &c.

That it may please the to bless and kepe the magistrates, geuyng them grace to execute iustice, & to mayntaine trueth: we beseche the to heare vs good lorde.

That it may please the to bless and kepe all thy people: we beseche the to heare vs good lorde.

That it may please the to geue to all nations, vnitie peace and concorde:

we be-

we beseche the to heare. &c.
That it may please the to geue vs an hearte to loue and dread the, & diligently to liue after thy commaundementes, we beseche the to heare vs good lorde.
That it may please the to geue to thy people increase of grace, to heare meekely thy worde, and receyue it with pure affection, and to bryng furth the fruites of the spirit: we beseche the to heare vs good lorde.
That it may please the to bryng i to ꝑ way of trueth, all suche as haue erred and are deceyued: we beseche the to heare vs good lorde.
That it may please the to strengthen suche as doubt, and ꝯfort & help the weake hearted, and to raise vp thē that fall, and finally to beat doune Satan vnder oure feete: we beseche the to heare vs good lorde.
That it may please the to succour, helpe, and comfort all that be in daunger necessitie & tribulation, we beseche

gneris. Te roga.
Ut nobis cor dare digneris, quo amemus & timeamus te, & viuendo diligēter sequamur mandata tua. Te rogamus audi nos.
Ut omni populo tuo gratie incremē tū donare digneris, ad audiendū pie verbum tuum, & ad recipiendum illud sincero aio, et ad fructus spiritus ꝓducendos. Te rogamus audi.
Ut deceptos et errantes in viam veritatis deducere digneris. Te rogamus audi nos.
Ut stantes roborare et recreare: et imbecilli animi viros adiuuare, cadentes erigere, satanam deniq; sub pedibus nostris cōterere digneris. Te rogamus audi nos.
Ut oēs qui i periculis necessitatibus aut tribulationibus sunt, iuuare, erigere, recrea

re,

et digneris. Te ro.

Ut oēs terra marī q̄ iter facientes, feminas grauidas, & infantes, tēneros infantes, tēlerare et misem tuā in captiuos, et in carcere abiectos ostendere digneris. Te rogamus audi nos.

Ut orbos viduas defensare, illisq; et afflictis derelictis, opressisq; opem ferre digneris. Te rogamus audi nos.

Ut omnium hominum misereri digneris. Te rogamus audi nos.

Ut inimicis persecutoribus, obtrectatoribus nostris tōdonare, et illorū corda mutare digneris. Te rogamus.

Ut fructus terre temperatos nobis dare ita vt eos opportuno tempore percipiamus ac frusmur, eosq; tēlerare digneris. Te rogam⁹.

beseech the to heare vs. &c.

That it may please the to preserue all that trauail by lande or by water, all women labouring of child, all sicke persons and yong children, and to shewe thi pitie vpon all prisoners & captiues: we beseche the to heare vs good lorde.

That it may please the to defend and prouide for the fatherlesse children, & wydowes, and all that be desolate et oppressed: we beseech the to heare vs. &c.

That it may please the to haue mercy vpon all men: we beseche the to heare vs good lorde.

That it may please the to forgeue oure enemyes persecutours, and slaunderours, & to turne their hartes: we beseech the to heare vs good lorde.

That it may please the to geue to our vse & kindly fruites of the yearth, so as in due time we may enioy them, and to preserue them we beseche the to heare &c.

Ut

That

That it may please the to geue vs true repentaunce, to forgeue vs all our sinnes, negligences and ignoraunces, and to endue vs with the grace of thy holy spirit, to amende our liues according to thy holy word we beseche the to heare vs good lorde.

Sonne of God: we beseech the to heare vs.

O lambe of god, that takest away the sinnes of the worlde.

Graunt vs thy peace.

O lambe of god, that takest awaye the sinnes of the worlde:

Haue mercy vpon vs.

O Christ heare vs.

Lorde haue mercy vpon vs
Christ haue mercy vpon vs
Lorde haue mercy vpon vs.

Our father. &c.

And suffre vs not to be led into temptation.

But deliuer vs from euel. Amen.

℣ The verse.

O lorde deale not with vs after our sinnes.

Te veram penitentiam, & peccatorum, negligẽtiarũ, ignorantiarum, remissionẽ donare, et sancti spiritus gratia, ad vitã nostram secundum sanctum verbũ tuum emẽdandam, nos imbuere digneris. Te rogamus.

Audi nos.

Agnus dei qui tollis peccata mundi,

Dona nobis pacẽ.

Agnus dei qui tollis peccata mundi,

Miserere nobis.

Christe audi nos.

Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.

Pater noster. &c.

Et ne nos inducas in tentationem.

Sed libera nos a malo. Amen.

Versicul.

Noli ne secũdm peccãta nostra facere nobis.

Respond.

Neq; secundum iniq̃tates nostras, retribuas nobis.

Oremus.

Deus misericors pẽ q̃ cõtriti cordis gemitũ nõ despicis, nec merentiũ spernis effectũ benigne ꝓpiꝰ nõis adeuo, quas in omnibus perturbationib⁹ aspertis buscq; erũ, si quando nos opprimant, adhibemus: et clemẽter exãudi nos, vt ea mala, que molitiones machinecq; diaboli: et aut humane contra nos intẽtant, ad nihilũ deducantur, et ꝓuidentia benignitatis tue dispergãtur: vt nos famuli tui nullis in secutionibus læsi, sẽper tibi in ecclesia sãcta gratias agamus.

Per Christum dñm.

Exurge dñe adiuua nos, & libera nos ꝓpter nomẽ tuum.

Deꝰ auriꝰ nostris audiuim⁹, et patres nostri

The answer.

Neither reward vs after our iniquities.

Let vs pray.

O God, mercifull father, that dispisest not ꝧ sighyng of a contrite heart, nor the desyre of suche as be sorowful, mercifully assist oure prayers, we make before the in al oure troubles and aduersities, whẽ soeuer they oppresse vs. And graciously heare vs, that those euils, which the crafte & subtelte of the deuil or mã worketh agaynst vs, be brought to nought, and by the prouidence of thy goodnes, they may be dispersed that we thy seruauntes, beyng hurt by no persecutions, may euermore geue thãkes vnto the, ī thy holy church. Thorough Jesu Christ our lorde.

O lorde, arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and oure fathers

fathers haue declared vnto vs the noble workes that thou diddeſt in their daies and in the old time before them.

O lorde, arise, helpe vs, and deliuer vs for thy honour.

Glory to the father, the ſonne, and to the holy goſt, as it hath bene from the beginyng, is, & ſhalbe euer world without end. Amen.

From our enemies defend vs O Christ.

Graciously loke vpon our afflictions.

Pitifully behold the dolour of our heart.

Mercyfully forgeue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs Christ:

Graciously heare vs, O Christ: graciously heare vs O lorde Christ.

The verſicle.

O Lorde, let thy mercy be ſhewed

nostri narrauerunt nobis magnifica facta tua que gessisti illorū etate, et in pristinis ātea seculis. Exurge dñe adiuua nos, et libera nos propter nomen tuum.

Gloria patri & filio, et ſpiritui ſancto.

Sicut erat in principio et nunc & ſemper, et in ſecula ſeculorum. Amen.

Ab inimicis nostris defende nos Christe.

Afflictiones nostras benignus aſpice.

Dolorē cordis nostri reſpice clemēs.

Peccata populi tui pius remitte.

Oratiōes nostras miſericors exaudi.

Fili Dauid miſerere nobis.

Dñe et ſemper nos exaudire dignerie, o chriſte: Exaudi clementer nos o Chriſte, clemēter exaudi nos O dñe Chriſte.

The verſicle.

Fiat mia tua dñe

ne super nos.
Respon.
Quemadmodū speramus in te.

Oremus.

INiemitates nostras quesumus domine pater clementer respice, et oīa mala q̄ iustissime meremur, p̄pter gloriam nois tui auerte: concede hoc domine mediatoris et aduocati nostri Jesu Christi causa. Amē.

DEus cui proprium est misereri semper & parcere, petitiones nostras benignus suscipe: et quanq̄ peccatorum vinculis tiligamur, misericordie tue benignitate soluamur. Concede hoc Jesu Christi mediatoris & aduocati nostri causa. Amen.

OMnipotens sempiterne deꝰ qui solus facis mirabilia, dimitte in ecclesia pos

shewed vpon vs.
The answere.
As we do put oure trust in the.

Let vs pray.

WE humbly beseech the o father, mercifully to loke vpō our infirmities, & for ꝑ glory of thy name sake turne frō vs all those euylles, that we most righteously haue deserued, Graunt this, O lord God, for oure mediatour and aduocate Jesu Christes sake. Amen.

O God, whose nature, and propertie is euer to haue mercy & to forgeue receyue oure humble petition, and thoughe we be tyed, and bounde with the chayne of oure sinnes, yet let the ꝑtyfulnes of thy great mercy louse vs: for the honour of Jesus Christes sake, our mediatour & aduocate. Amen.

ALmighty and euerliuyng God, whiche onely workest great meruailes, send doune vpon oure

bishoppes and curates, and al congregatiõs committed to their charge the heithful spirit of thy grace, and that they may truly please the: powre vppon them the continual dewe of thy blessyng Graunt this (O lorde) for the honour of our aduocate and mediatour Jesu Christ Amen.

Beseech thy o lorde, to shew vpõ vs thine wersedyng great mercy, whiche no tong cã worthely expresse, and that it may please the to deliuer vs from all our sinnes, and also from the paines that we haue for them deserued Graunt this (O Lorde) through oure mediatour, and aduocate Jesu Christ. Amen.

Graunt, we beseche the O almighty God, that we in our trouble, put oure whole confidence vpõ thy mercy, that we against all aduersitie be defended vnder thi protectiõ: Graunt this, O lord God, for our mediatour

pos nostros, et pastores, omnesq; greges illorum fidei cõmissos, salutarẽ tue gratie spiritum: et vt tibi vere placeãt, perpetuum, roꝛẽ tue benedictionis effunde. Concede hoꝛ domine, mediatoꝛis et aduocati nostri Jesu xpi causa. Amen.

Letaniã quesumus domine misericoꝛdiam tuã, quam nulla poterit lingua digne explicare, nobis ostende: vt a peccatis nẽis penaq; pro illis debita, benignitate tua liberemur. Concede hoc domine, mediatoꝛis et aduocati nostri Jesu Christi causa. Amen.

Oncede quesumus omnipotens deꝰ, vt nos i perturbationibus nostris vniuersam fiduciã in mia tua collocemus presidio tuo aduersus ingrauantes res aduersas de-

 fendamur

fed annue ꝓpitio hoc die de⁹ mediatoris & aduocati nři Jesu Christi causa Amē.

O Omnipotens deus qui hoc tempore vt vnanimi vota supplicatiões nostras tibi faciamus, gratiosꝰ ꝓgtus es: et promisisti si quando duo aut tres in nomine tuo cõgregati fuerint, vota illorum se consecuturum, exple voluntates domine petitionesq; seruorum tuorum quemadmodum ei vtilissimum futurũ sit: et annue, vt in hoc seculo cognitionẽ veritatis tue, in futuro autem vitã eternam habeamus. Amen.

Psalmus. cxliii.

Ante

ALmighty GOD, whiche hast geuen vs grace at this time with one accorde to make oure commune supplicacions vnto the, and doest promise, that when .ii. or thre be gathered in thy name, thou wilt graunt their requestes, fulfil nowe, O lorde, the desyres and petitions of thy seruauntes, as may be most expedient for them, grauntyng vs in this worlde knowledge of thy trueth, & in the worlde to come lyfe euerlastyng. Amen.

Psalme. cxliii.

Ante

¶ The laude and praise of God through whose benefite we be preserued in aduersitie.

I Haue loued for the lord will hear ꝓ voice of my praier.
For he hath inclined his eare vnto me, & in my dayes I wyl cal vpon him.
The sorowe of deathe hath compaſſed me, and the perilles of hel haue entangled me.
I haue founde muche trouble & sorow, and haue called vpon the name of the lorde.
O lorde deliuer my soule, mercifull lorde, & iuſt, our God is merciful.
The lorde preſerueth the simple, I was brought lowe, and he deliuered me.
Turne vnto thy reſt, O my soule for the lorde hath done muche for the.

¶ Laus dei cuius beneficio seruamur in aduersis.

Dilexi quoniam exaudiet dñs vocē oratiōis mee.

Quia inclinauit aurē suā mihi, & in diebus meis invocabo.

Circumdederūt me dolores mortis: et pericula inferni invenerunt me.

Tribulationē & dolorē inveni: et nomē domini invocavi.

O dñe libera aiam meā: misericors dñs et iustus, et deus noster miseretur.

Custodiēs parvulos dñs humiliatus sū et liberavit me.

Convertere anima mea in requiē tuā: quia dñs benefecit tibi

For

Fiat Quia

Quia eripuit aiam meam de morte: oculos meos a lachrymis, pedes meos a lapsu.

Placebo dominō in regiōne viuorum.

Psalmus. cxl.

Beatus qui intelligit super egenum et pauperē: in die mala liberabit eum dominus.

Dns cōseruet eum et viuificet eum: et beatum faciat eum in terra, et non tradat eum in aiam inimicorum eius.

Dominus opem ferat illi super lectum doloris eius: uniuersū stratū eius uersasti in infirmitate ei⁹.

Ego dixi, dñe miserere mei: sana aiam meā, q̄ peccaui tibi.

Inimici mei dixerūt mala mihi: quando

morietur

For he hath deliuered my soule from death, mine eyes from teares, my fete from slidyng.

I shal please the lorde, in the land of the liuyng.

Psalme. xl.

Happy is he that hath compassion vpon the poore, whom God deliuereth from his enemies, and preserueth cuerlastyngly.

Blessed is he that considereth the nedy and the poore: in the euil day the lord shal deliuer him.

The lorde preserue him, & kepe hym aliue, and make him fortunat i the yearth, and deliuer him not into the wil of his enemies.

The Lorde succour him beyng diseased in his bed, all his bed thou hast changed in his infirmitie.

I sayd, lord haue mercy on me, heale my soule, for I haue trespassed agaynst the

Myne enemyes spake euil vnto me, saying, when shal

he dye

hedye, and his name pe-riſhe?

And though he came ſ for to ſee, he ſpake vanities, his heart gathered miſchief within it ſelfe.

He went furthe & ſpake to the ſame purpoſe together. Againſt me did al myne enemies whiſper, againſt me haue they imagined me miſchief.

They haue deuiſed an vntrue ſaying by me, that he that ſleapeth haue no helpe to riſe againe.

For the man with whō I was in peace, in whom I truſted, whiche hath eaten of my bread, made great meanes to ſupplant me.

But thou Lorde, haue mercy on me, & reſtore me, and I ſhal requite them.

By this I knowe thou fauoureſt me, that myne enemy ſhall not triumph vpon me.

But for myne innocency thou haſt defended me, and haſt made me ſure in thy ſight for euer.

Et ſi ingrediebatur vt videret: vana loquebatur, cor eius congregauit iniquitatem ſibi.

Egrediebatur foras, & loquebatur in idipſum.

Aduerſū me ſuſurrabant oēs inimici mei, aduerſū me cogitabāt mala mihi.

Verbū iniquū cōſtituerūt aduerſū me: nūquid q̄ dormit nō adiiciet vt reſurgat?

Etenim homo pacis mee in quo ſperaui, q̄ edebat panes meos, magnificauit ſuper me ſupplantationem.

Tu aūt dne miſerere mei, et reſuſcita me, & retribuam eis.

In hoc cognoui q̄m voluiſti me: quoniā non gaudebit inimicus meus ſuper me.

Me autem propter innocentiam ſuſcepiſti: et confirmaſti me in conſpectū tuo in ęternum.

Benedictus

Bleſſed

Benedictus dñs deus Israel a seculo, et in seculum, fiat, fiat.

Psalmus. cxlv.

Laudemur ad laudandum deum: ad sperandum in illum non in homines.

Lauda anima mea dominū: laudabo dominum in vita mea, psallā deo meo q̄diu fuero

Nolite cōfidere in principibus: nec in filiis hominum, in q̄bus non est salus.

Exibit spiritus ei⁹ et reuertetur in terram suam: i illa die peribunt omnes cogitationes eorum.

Beatus cuius deus iacob adiutor eius, spes eius i dño deo ipsius, qui fecit celum et terrā, mare, et oia que in eis sunt.

Qui custodit veritatem in seculum: facit iudicium iniuriā patientibus, dat escā famelicis.

Dominus soluit cōpeditos: dominus illu-

Blessed be the lorde god of Israel, worlde without ende, be it, be it.

Psalme. cxlv.

An exhortation to praise god and to put our trust in him and not in men.

Praise the lorde, O my soule, I shall praise the lorde duryng my life, I shal syng praise to my god as long as I liue. Put not youre trust in princes nor in the children of men, in whom there is no health.

His spirit shal passe out, and shall returne into his countrey, in that day shall al his thoughtes perishe.

Blessed is he whose helper is the God of Jacob, whose hope is in his lorde god, whiche made heauen and yearth, the sea, and al that be in them.

Which kepeth truth euermore, doth iugement to the that suffre wrong, & geueth meate to the hungry.

The lorde leuseth the that be fettered, the lord geueth

sight

light to the blind.
The lorde lifteth vp them that be fallen, the lorde loueth the righteous.
The Lorde preserueth strangers, he will defend the fatherles and wydowe and will destroy the waies of sinners.
The Lorde thy God o Syon shall reigne euermore from one generation to another.
LOrde geue thy people eternall rest.
And light perpetuall shine on them.
From the gates of hell.
Lorde deliuer their soules.
I trust to see the goodnes of the lorde.
In the land of life.
Lorde heare my prayer.
And let my crye come to the.

Let vs pray.

O God to whome it is appropryed to bee mercyfull euer and to spare, be mercyfull to ȳ soules of thy seruauntes of eache kynde and

illuminat ceros.
Quis erigit similes dominus diligit iustos.
Dominus custodit aduenas, pupillū, et viduam suscipiet et vias peccatorum disperdet.
Regnabit dominꝰ in secula: deus tuus Syon in generatione et generationem.
REquiē eternā dñe dona populo tuo:
Et lux perpetua luceat eis.
A porta inferorū:
Erue dñe aias eorū.
Credo videre bona domini:
In terra viuentium.
Domine exaudi orationem meam:
Et clamor meus ad te veniat.

Oremus.

DEus cui proprium est misereri semper et parcere, miserere animarum famulorum famularumq; tuarū

tuarĩet oĩa ſplozũ
peccata remitte, vt
a moztis vinculis ſo
luti, ad vitam eter-
nam aſcendant.
Per Chriſtum dñm
noſtrum. Amen.

and forgeue them all theſe
ſinnes, that they beyng
leuſed from the bondes of
death, may aſcende vnto
the life euerlaſtyng, through
Chriſt our lorde.

DEus, oĩnis re
miſſiõis dñe,
concede aĩme famu
le tue N. cuĩ⁹ aĩaĩ
memoziã hodie reco
limus, locum refri-
geriĩ, hoc eſt beatam
quietem et luminis
tui claritatem. Per
xp̃m dñm nr̃m. Amẽ.

OGod, the Lorde of
pardon, graunt vnto
the ſoule of N. thy ſeruaſt
(the perfect mynd of whoſe
death, we haue in remem-
braunce) a place of reſt, the
bliſful quiet and clerenes
of thy light. Through
Chriſt our lorde. Amen.

DEus creator
ac redemptor
omnis fidelis popu
li, concede aĩma-
bus omnium vere fi
delium tam vĩa de-
functorum omnium
peccatorũ remiſſio-
nẽ: vt pijs precibus
veniam quam sem-
per optauerũt a tua
benignitate obtine-
ant: qui vĩturus es
iudicare vĩos et mor
tuos et ſeculum per
ignem. Amen.

OGod that arte crea-
tour and redemer of
al faithful people: Graunt
vnto the ſoules of all true
beleuers beyng dead, re-
miſſion of all their ſinnes,
that through deuout praye-
ers they may obtayne thy
gratious pardõ, that they
haue alway deſired, which
ſhalt cum to iudge the quicke
and dead, and the worlde
by fyre.

Fidelĩũ aĩaĩ, per miſericordiã dei requieſcant in pace. Amẽ.

God haue mercy on all
chriſten ſoules. Amen.

Psalmus. v.

Psalme. v.

Pius

The

¶ The godly person desireth to be defended of God, that the intentes of his aduersaries may be stopped, & that the goodnes of God may be shewed among the godly.

¶ Pius defensionē a deo petit, vt hostium consilia dissipētur, vt dei bonitas inter pios annuncietur.

LOrde, geue eare vnto my wordes vnderstand my clamour.

HArken vnto the voice of my prayer, my king and my god.

For vnto the wil I pray o lorde, early shalt thou heare my voice.

Early shal I stande by the, & I shal se that thou art god that hath no pleasure in iniquitie.

For the malicious shall not dwel nere the, neither shall the vnrighteous abyde before thy eyes.

Thou hatest al that do iniquitie, thou shalt destroy al them that speake lyes.

The lorde doth abhorre the man that is bloudy, & deceitful.

But I through the plentifoulnes

VErba mea auribus percipe dñe: intellige clamorē meū.

Intende voci orationis meæ: rex meus et deus meus.

Quoniam ad te orabo domine: mane exaudies vocem meam.

Mane astabo tibi, et videbo quoniam nō deus volens iniquitatem tu es.

Neq; habitabit iuxta te malignus, neq; permanebunt iniusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem: perdes omnes qui loquuntur mendacium.

Virū sanguinū et dolosum abominabitur dñs, ego autē in multitudine misericordiæ tuæ.

Introibo in domū

dom

ſus: adorabo ad tẽ-
plum ſanctum tuum
in timore tuo.

Domine deduc me
in iuſtitia tua ꝓpter
inimicos meos dirige
in conſpectu tuo
viam meam.

Quoniã non eſt in
ore eorum veritas:
cor eorũ vanum eſt.

Sepulchrũ patens
eſt guttur eorũ linguis
ſuis doloſe agebãt,
iudica illos deus.

Decidant a cogita
tionibus ſuis, ſecũ
dum multitudinem
impietatum eorum
expelle eos, quoniã
ſeritauerũt te dñe.

Et letentur omnes
qui ſperant in te, in
eternum exultabũt
et habitabis in eis

Et gloriabũtur in
te oes qui diligunt
nomen tuum, quoñ tu
benedices iuſto.

Dñe vt ſcuto, bo-
ne voluntatis tue
coronaſti nos

Pſal-

teousnes of thy mercy ſhal
enter into thy houſe, I wil
worſhyp towardes thy ho-
ly temple in thy feare.

Leade me Lorde in thy
righteousnes, becauſe of
myne enemies, direct my
way in thy ſight.

For in the mouth of them
there is no truth the heart
of them is ful of vanitie.

The throte of them is an
open graue, deceitfully did
they with their tonges,
iudge them o god.

Let them fall from their
imaginations, accordyng
to the greatnes of their
wickednes expell thẽ, for
they haue ſtyrred thee to
angre, O lorde.

And let all treoyſe that
truſt in the, they ſhal euer
more be glad, & thou ſhalt
dwel among them.

And they ſhall glory in
the, al that loue thy name
for thou wilt bleſſe ỹ righ-
teous.

O lorde, thou haſt crounde
vs, as it were with a ſhilde
of thy good wil.

Pſal-

Psalme. xxxvii.

¶ The goodnes of god toward his people, wherby they be encouraged to trust in God, notwithstādyng their aduersaries, to reioyse in his ayde & to magnifie him

Psalmus. xxxvii.

¶ Bonitas dei erga suos, vnde ad sperandum in deo animantur, vicūq; fremant aduersarii et ad gloriandum in dei ope, et ad ipsum magnificandum.

THe lorde is my light and my helth: whom shal I feare?

Dominus illūminatio mea, et salus mea quē timebo

The lorde is the defender of my life, of whom shall I be afrayd?

Dominus protector vite mee, a quo trepidabo?

Whyles the malitious approche vnto me for to deuoure my fleshe.

Dum appropiant sup me nocentes. vt edant carnes meas.

Myne enemies whiche trouble me, they were made weake, and fell doune.

Qui tribulāt me ipi mici met, ipsi infirmati sunt & ceciderunt.

If they pitche paulions agaynst me, my heart shal not feare.

Si consistāt aduersum me castra, nō timebit cor meum.

If a batalle rise agaynst me, I shal trust in it.

Si exurgat aduersus me prelium, in hoc ego sperabo.

One thyng haue I asked of the lorde whiche I shal require, that I may inhabit in the house of the lord al the dayes of my life.

Vnā petii a domino hanc requiram, vt inhabitem in domo domini omnib⁹ diebus vite mee.

That I may se the beau

tye

vt videam volun

tatem

tatem dñi, et visite templum eius.

Quia abscōdit me in tabernaculo suo in die malorum, protexit me in abscondito tabernaculi sui

In petra exaltauit me, & nunc exaltauit caput meum super inimicos meos.

Circuiui et immolaui in tabernaculo eius hostiam vociferationis: cantabo et psalmum dicam domino.

Exaudi domine vocem meam qua clamaui ad te, miserere mei et exaudi me.

Tibi dixit cor meū exquisiui te facies mea: faciem tuā domine requiram.

Ne auertas faciem tuam a me ne declines in ira a seruo tuo

Adiutor meus esto: ne derelinquas me, neq; despicias me deus salutaris me⁹.

Quia pater me⁹ et mater

tye of the lorde, and may visyt his temple.

For he hath hyd me in his tabernacle in the euil day, he hath defended me in the secret place of his tabernacle.

He hath exalted me vpon a rocke, and now he hath exalted myne head aboue myne enemies, that be about me.

And I haue offered in his tabernacle the sacrifice of laud, I shall syng and say a psalme vnto the lorde.

Heare my voice lorde, wherewith I haue cryed vnto the, haue mercy on me, and heare me.

Myne heart hath sayed vnto the, my face hath sought the, lord I shall seke thy face.

Turne not thy face fro me do not swarue from thy seruaunt in anger.

Be myne helper, forsake me not, neyther dispise thou me, o God my sauiour.

For my father and my

mother,

mother, haue forsake me, but the lord hath take me vp. Lorde teache me in thy waye, and leade me in a straight pathe, because of myne enemies.

Deliuer me not to the myndes of thē that trouble me, for vniust witnesses haue risen agaynst me and haue spoke wickedly.

I trust to se the goodnes of God in the lande of the liuyng.

Abyde the lorde, do manfully, & let thyne heart be strengthed, and abide the lorde.

mater mea dereliquerūt me: dñs aut̄ assumpsit me.

Legem pone mihi dñe in via tua: & dirige me in semita recta ppter inimicos meos.

Ne tradideris me in animas tribulantiū me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona dominī, in terra viuentium.

Expecta dominum: viriliter age, et confortetur cor tuum, et sustine dominum.

Psalme. xlij.

The godly man is vexed with thē that blaspheme Goddes religion, & beyng penfife, with feruent complaynt openeth his heart to God.

As the Hart longeth after the fountaynes of waters, so doth my soule long after the O God.

My soule hath thirsted after God the strong and liuyng

Psalmus. xlij.

Pius ab impijs vexatur: qui dolens queritur apud deum.

Quemadmodū desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te deū.

Sitiuit anima mea ad deum fontem viuū.

quando veniam et apparebo ante faciē dei?

Fuerūt mihi lachrymē mee panes die ac nocte, dū dicitur mihi quotidie, vbi est deus tuus?

Hec recordat⁹ sum et effudi in me aiam meam: quoniam trāsibo in locum tabernaculi admirabilis, vsq; ad domum dei.

In voce exultationis et cōfessionis, sonus epulantis.

Quare tristis es anima mea, et quare conturbas me?

Spera in deo: quoniam adhuc confitebor illi, salutare vultus mei et de⁹ meus.

Ad me ipsū anima mea conturbata est: propterea mēor ero tui de terra iordanis et hermonii a monte modico.

Abyss⁹ abyssum inuocat, in voce cataractarū

uyng God, when shal I come and appeare before the face of god?

My teares were to me day and night in stede of bread, whilest it is dayly sayd vnto me, where is thy God?

Of these thynges I haue called to minde, and haue poured furth my soule vnto my self, because I shal depart into a place of meruelous habitation, vnto the house of God.

With a voice of gladnes & reioysing like the sound of one that banketteth.

My soule, why art thou sorowfull? and why doest thou trouble me?

Trust in God, for I shal yet confesse him which is the health of my countenaunce, and my God.

My soule within my self is troubled, therfore I shal haue the in mynde in the land of Iordane, & the litle mountaine of Hermō.

Depe calleth vpon depe, with the noise of

thy

thy water courses.

All thy raines & thy stud-des haue runne ouer me.

In the day the lorde hath commaunded his mercy, and in the night, his song is with me.

I praier to the God of my life, I shal say vnto God, thou art my defender.

Why hast thou forgotten me, and why do I go all sorowful, whyleſt myne enemy doth afflict me?

Whyleſt my bones are broke, mine enemies that haue troubled me, haue cast it in my teathe.

Whyleſt they say euery day, where is thy God?

My soule why arte thou sorowful, and why doeſt thou trouble me.

Trust in God, for I shal euer confeſſe him, whiche is the health of my countenaunce and my God.

The antheme.

I Trust to se the good thes of the lorde, in the land of the liuyng.

Heare my prayer O lorde, and let my crye come vnto thee.

Geue vnto them O lorde eternal rest, and let perpetual light shine vpon them.

Deliuer me O lorde from the gates of hell.

I shal beleue to se the good things of the lorde in the land of the liuyng.

Heare my prayer O lorde, and let my crye come vnto thee.

The lorde be with you.

And with thy spirite.

Let vs pray.

O God whose mercies cannot be numbred, graunt vnto the soules of thy seruaunts departed, the pardon of all their offences, that by the deuout prayers of thy holy Church, they may obtayne the pardon of those things which they euer feared to commit, through our lorde Iesus Christ thy sonne, which liueth and reigneth with thee in the vnitie of the holy ghoſt, God world without ende.

Amen.

rectarum tuarum.

Quia excelsa tua et fluctus tui super me transierunt.

In die mandauit dominus misericordiam suam, et nocte canticum eius.

Apud me oro deo vite mee: dicam deo susceptor meus es.

Quare obliuiscis mei et quare contristatus incedo, dum affligit me inimicus.

Dum confringuntur ossa mea exprobrauerunt mihi, qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies, vbi est deus tuus?

Quare tristis es anima mea, et quare conturbas me.

Spera in deo: quoniam adhuc confitebor illi salutare vultus mei et deus meus.

Antiphona.

Credo videre bona domini, in terra viuentium.

Requie eterna dona

dona populo tuo.
Et lux perpetua lu-
ceat eis.
Pater noster. &c.
Et ne nos inducas in
tentationem.
Sed libera nos a ma
lo.

Lectio prima.

Manus tue fece-
runt me, & plas-
maverunt me totum
in circuitu, et sic re-
pente precipitas me?
Memento q̄ sicut lu
tum fecisti me, et in
pulverē reduces me.
Nōne sicut lac mul-
sisti me, et sicut case-
um me coagulasti?
Pelle et carnibus ve-
stisti me, ossib⁹ et ner
vis compegisti me.
Vitam et misericor-
diam tribuisti mihi,
et visitatio tua
custodivit spi-
ritum
meum.

Antiphona.

Scio q̄ redemp-
tor meus vivit,
& in novissimo die de
terra

euerlastyng rest
And let thy euerlastyng
light shyne vn them.
Our father. &c.
And lede vs not to be
led into temptacion.
But deliuer vs from euil.

The first lesson.

Thyne handes hath
made me and fashio-
ned me altogether round
about, and wylt thou de-
stroy me sodeynely? O re-
membre that thou madest me
as moulde of the yearth,
and shalt bryng me into
dust againe, hast thou not
put me to gether, as it
were milke? and hardned
me to cruddes like chese?
Thou hast couered me
with skine and flesche, and
ioyned me together with
bones and sinowes, Thou
hast graunted me life and
mercy, & the diligent heed
that thou takest on me,
hath preserued my spirit.

The antheme.

I knowe that my re-
deemer liueth, & that
I, the last daye shall arise
from

from the yearth, & shalbe clad agayne with myne owne skinne, and in mine owne fleshe I shal se god, whom I my selfe shal se, & myne eyes shal loke vpon and none other, this hope is layd vp in my bosome.

℣ The second lesson.

Verely verely I say vnto you, he that heareth my worde, & beleueth on him that sent me, hath euerlastyng life, and cõmeth not into damnation, but passeth frõ deth to life. Verely verely I say vnto you, the houre shal come, and nowe it is when the dead shal heare the voyce of the sonne of God, and they that heare shal liue: for as the father hath life in him selfe, so likewise hath he geuẽ to ỹ sonne to haue life in him selfe, and hath geuen him power also to iudge, because he is the sõne of mã Marueale not at this, for the houre cõmeth, in ỹ which all that are in the graues

terra surrectur⁹ sũ, et rursum circunda⁹ bor pelle mea, et in carne mea videbo deum: quẽ visurus sũ ego ipse, et oculi mei conspecturi sunt et non alius, repolita est hec spes mea in sinu meo. Lectio sẽda.

Amen amen dico vobis: qui audit verbum meũ, et credit ei qui misit me, habet vitam eternam, et in iudicium non venit, sed transit a morte i vitam. Amen amen dico vobis, quia venit hora et nunc est, quando mortui audient vocẽ filii dei, et qui audierint viuẽt. Sicut enim pater habet vitã in semetipso, sic dedit et filio habere vitam in semetipso, et potestatem dedit ei iudicium facere, quia filius hominis est. Nolite mirari hoc, quia venit hora, i qua omnes qui in monumentis sunt, audient vocem filii dei. Et pro-

cedent qui bona fece
runt in resurrectio-
nem vite: qui ve-
ro mala ege-
runt, in re-
surrectio-
nem
iudicii.

ues shall heare the voyce
of the sonne of God: And
they that haue done good
shal come furth vnto the
resurrection of life, & they
that haue done euil, vnto
the resurrection of dam-
nation.

Antiphona.
1. Thessa. iiii.

NOlumus vos
ignorare fra-
tres de dormientibus
vt nō contristemini,
sicut et cæteri qui spē
non habēt: Si enim
credimus quod Jesꝰ
mortuus est, et resur-
rexit, ita et deus eos
qui dormierunt per
Jesū, adducet cum
eo.

The antheme.
1. Thessa, iiii.

BRethren, we wolde
not that ye shoulde
be ignorant as cōcernyng
them, the whiche are fal-
len aslepe, that ye sorowe
not as other do, whiche
haue no hope, For if we
beleue that Jesus died &
rose againe, euen so them
whiche slepe with Jesus,
God shal bring with hym.

Lectio tertia.
1. Cor. xv.

ECce, mysteriū
vobis dico.
Omnes quidem re-
surgemus, sed non
omnes immutabimur.
In momento, in ictu
oculi, in nouissima
tuba (canet enim) et
mortui resurgent in
corrupti, et nos im-
mutabi-

The third lesson.
1. Cor. xv.

BEholde I shewe you
a mistery, sothely we
shal all rise, but we shal
not all be chaunged: In a
moment, in the twinck-
lyng of an eye, at the last
trumpe, for the trompe shal
blowe, and the deade shal
rise incorruptible, and we
shalbe

shalbe chaunged, for this corruptible must put on incorruption, & this mortal must put on imortalitie: when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, thē shalbe brought to passe the saiyng, that is written: Deathe is swalowed vp in victory, death where is thy victory? O deth where is thy sting? The sting of deathe is synne, and the strēgth of synne is ꝑ law: But thankes be vnto God whiche hath geue vs victory, throughe our lorde Jesu Christ.

¶ The antheme.

DElyuer me good lorde from eternal death, in ꝑ dreadful daye, when that heauē & yearth shalbe moued, and thou shalte iuge the worlde by fayth, This day is the day of ire, of wretchednesse & misery, the great day and very bitter.

Delyuer vs not to beastes o Lorde,

mutabimur, oportet eni corruptibile hoc induere incorruptionem, et mortale hoc induere imortalitatem. Cum autē incorruptibile hoc induerit incorruptibilitatē, et mortale hoc induerit imortalitatē, tūc fiet sermo q̄ scriptus est: Absorpta est mors in victoriam. Vbi est mors victoria tua? Vbi est mors stimulus tuus? Stimul⁹ autem mortis, peccatum est: virtus vero peccati lex. Deo aūt gratias, qui dedit nobis victoriam, ꝑ dominum nostrum Jesum Christum.

Antiphona.

LIbera me dñe a morte eterna, in die illa tremenda, quando celi mouēdi sunt et terra: dum veneris iudicare seculum per ignem. Dies illa dies ire: calamitatis et miserie, dies magna & amara valde.

Ne tradas bestiis a

G iiij animas

ıſmas confitentium tibi, et ne obliuiſcaris in eternū animas pauperum tuorum.

Lorde, the ſoules of them that confeſſe the, & forget not at length the ſoules of thy poore people.

Pſalmus. xxix.

Pſalme. xxix.

Gratiarum actio ob recuperatam ſanitatem: bonitatis dei laus, qui leues aduerſitates graui mutat ſolatio.

Thankes be geuen for health recouered. The goodnes of God is prayſed, who for a litle aduerſitie ſendeth muche cõfort

Exaltabo te dñe quñ ſuſcepiſti me: nec delectaſti inimicos meos ſuper me.

I wyll exalt the, O Lorde, for thou haſt defẽded me, & not ſuffered myne ennemyes to haue their pleaſure vpon me.

Domine deus meus clamaui ad te, et ſanaſti me.

O lorde my God I haue cried vnto the, and thou haſt healed me.

Domine eduxiſti ab inferno animã meã, ſaluaſti me a deſcendentibus in lacum.

Lord thou haſt brought my ſoule out of hel, thou haſt preſerued me frõ the that deſcend into the pit.

Pſallite domino ſancti eius, et confitemini memoria ſanctitatis eius.

Sing vnto the lorde ye that be his ſainctes, and geue thankes with a remembraunce of his holines.

Quia ira in indignatione eius, et vita in voluntate eius.

For ther is wrath in his diſpleaſure, and life in his wyll.

Ad vesperum demorabitur fletus, et ad matutinum letitia.

At the euening wailyng ſhal abide, but in the mornyng, gladnes.

Ego

In

In my welthines I said I shall neuermore be remoued.

Lorde, through thy good wyl thou gauest strength to my beautye.

Thou diddest turne thy face from me, and I was all astonnyed.

Unto the o lorde, will I crye, and I wyl pray to my God.

What profite is there in my blud, when I shal descend into corruption,

Shall dust geue thankes to the? or shall it declare thy trueth?

The lorde hath heard, & hath taken mercy on me, the lorde is made myne helper.

Thou hast turned my sorowe into ioy, thou hast cut of my sacke cloth, and hast compassed me with gladnes.

That my glory might sing to the without grief, O my lorde God, I shall euermore geue thankes to the.

Ego autem dixi in abundantia mea, nõ mouebor in eternũ.

Domine in voluntate tua, præstitisti decori meo virtutem.

Auertisti faciẽ tuã a me, et factus sum conturbatus.

Ad te domine clamabo, et ad deũ meũ deprecabor.

Que utilitas in sanguine meo, dũ descendero i corruptionẽ?

Nũquid cõfitebitur tibi pulvis, aut ãnũciabit veritatẽ tuã?

Audiuit dominꝰ et misertus est mei, dominus factus est adiutor meus.

Conuertisti planctũ meũ in gaudiũ mihi cõcidisti saccũ meũ, et circundedisti me lætitia.

Ut cãtet tibi gloria mea et non compungar, domine deꝰ meꝰ in eternum confitebor tibi.

Glo.

Esa.xxxviii.

Gese agum⁹ ob re
stitutã valetudinem.

EGo dixi i dimi
dio dierũ meoꝝ
vadã ad portas iferi
Quæsiui reliquum
annorũ meorũ: dixi
non videbo dominũ
deũ in terra viuentiũ.

Non aspiciam ho=
minem vltra, et habi
tatorem quietis.
Generatio mea ab=
lata est et connolutã
est a me, quasi taber
naculum pastorum.
Precisa est velut a
texente vita mea, dũ
adhuc ordiretur succi=
dit me, de mane vsq;
ad vesperã finies me.

Sperabã vsq; ad ma=
ne: quasi leo sic con
triuit oia ossa mea.
De mane vsq; ad
vesperã finies me, si
cut pullus hirundi=
nis sic clamabo: me=
ditabor vt columba.
Attenuati sũt ocu=
li mei, suspicientes in
excelso.
Domine vim patior re=

sponde

Esa.xxxviii.

Thankes for recouery
of helth.

I Sayd, in the middest
of my dayes I shall
go to the gates of hel.
I desired the residue of
my yeres: I sayd, I shall
not se the lord God in the
land of the liuyng.
I shall se man nomore nor
him that dwelleth in rest.
My tyme is taken from
me, and folden vp as the
shepherdes tent.
My life is cut of, like a
weauers webbe: when I
yet begã, he cut me doune:
from mornyng vntil the
night thou wilt make an
ende of me.
I was in hope vntyll
mornyng, but as a Lyon,
so he bruised all my bones.
From mornyng vntill
night thou wilt make an=
end of me, as a yong swa=
lowe, so shal I chatter, &
shal mourne as a doue.
Myne eyen daseled with
lokyng on high.
Lorde I suffre force, an=

swere

swere for me, what shal I say: or what shal he answere, sins I haue done it I shal remembre all my yeares vnto the, with bitternes of my heart.

Lord if life be thus, and the life of my spirit be after suche sorte, thou shalt correct me, and quicken me, lo, in peace my sorow is most bitter.

But thou hast deliuered my soule þ it should not perishe, thou hast cast behynd thy backe all my synnes

For neither hell shall knowledge the, nor death shall praise the: they that descende into the pitt shal not loke for thy veritie.

He that is liuyng, the liuyng person shall knowledge þ like as I do now, the father to the children shall declare thy trueth.

Preserue me, O lorde, & we shall syng psalmes in the Lordes house all the dayes of our life.

Psalme. lxx.

sponde pro me: quid dicã aut quid respõdebit mihi, cum ipse fecerim.

Recogitabo tibi omnes annos meos i amaritudine aie mee.

Domine si sic viuitur, & in talibus vita spũs mei, corripies me, & viuificabis me: ecce, in pace amaritudo mea amarissima.

Tu autẽ eruisti animã meã vt nõ pereat: proiecisti post tergum tuum, oia petã mea.

Quia non infernus cõfitebitur tibi, neq; mors laudabit te, nõ expectabunt, qui descẽdunt in lacum veritate tuam.

Viuens viuẽs ipse confitebitur tibi, sicut et ego hodie: pater filiis notã faciet veritatem tuam.

Domine saluum me fac, et psalmos nr̃os cantabimus cunctis diebus vite nostre in domo domini.

Psalmus. lxx

With

Deus

℣ Deũ vnicũ nrm refugium oꝛemus, in ipso ſperemus, ipſumq; magnificemus.

℟ In te dñe ſperaui, non confundar in eternũ, in iuſtitia tua libera me.

Inclina ad me aurẽ tuam, accelera vt eruas me.

Eſto mihi in deũ protectoꝛem, & in locũ munitionis vt ſaluũ me facias

Quoniã firmamentum meum, et refugium meum es tu.

Deus meus eripe me de manu peccatoꝛis, et de manu contra legẽ agentis, et iniqui.

Quoniam tu es patientia mea domine, domine ſpes mea a iuuentute mea.

In te confirmatꝰ ſũ ex vtero, de ventre matris mee, tu es protectoꝛ meus.

In te cantatio mea ſemper,

℣ With God is oure onely refuge, we muſt praye to him, and in him put al our truſt, and him praiſe and magnifie.

℟ In the, o lorde, haue I put my truſt, let me neuer be confounded in thy righteouſnes deliuer me.

Incline thine eare vnto me, & make ſpede to ſaue me.

Be vnto me a protectour as God, and as a place of fortreſſe for to ſaue me.

For thou art my ſtrength and refuge,

Deliuer me, o my God, out of the hand of the ſinner, out of the hand of the law breaker, & the vniuſt.

For thou, o lorde, art my patience, thou o lorde, art my hope, euen from my youth.

Through the haue I bene holde vp euer ſyns I was borne, thou art my defẽdour ſyns I came furth of my mothers wombe.

My ſingyng alwaye is of

the

the, I am made as a wonder vnto many, but thou art a strong helper.

Let my mouthe be filled with thy praise, that I may syng thy glory & thy magnificence all the daye long.

Cast me not away in the tyme of age, forsake me not when my strength fayleth me.

For mine enemies spake agaynst me, and they that laydwait for my soule, did take their counsaile together.

Saying, God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

God not farre from me, o my God, haue regarde to helpe me.

Let them be confounded & perishe that are agaynst my soule: let them be couered with shame and dishonor, that seke to do me euil.

But I wyl alway trust, and I wil praise the more and

sempter, tanq̃ prodigū factꝰ cū multis, et tu adiutor fortis.

Repleatur os meum laude: vt cātem gloriam tuam, totā die magnitudinem tuā.

Ne proicias me in tempore senectutis: cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi: et qui custodiebant animā meam, consilium fecerunt in vnum.

Dicentes, deus dereliquit eū: persequimini et comprehendite eum, quia non est qui eripiat.

Deus ne elongeris a me: deꝰ meus in auxiliū meum respice.

Confundantur & deficiant detrahentes animæ meæ, operiantur confusione et pudore, qui quærūt mala mihi.

Ego autē semp̃ sperabo: adiciam super

omnem

omnem laudē tuam.

Os meū annūciabit iustitiā tuā: tota die salutare tuum.

Quoniam non cognoui literaturam, introibo in potēcias dñi, dñe memorabor iusticie tue solius.

Deus docuisti me a iuuētute mea et vsq; nunc, pronunciabo mirabilia tua.

Et vsq; ad senectā et senīū, deus ne derelinquas me.

Donec annunciem brachiū tuū gnationi oi, que vēture est.

Potentiam tuam & iustitiam tuam deꝰ, vsq; in altissima que fecisti magnalia, deꝰ quis similis tibi.

Quantas ostendisti mihi tribulationes multas et malas, et conuersus viuificasti me: et de abyssis terre iterum reduxisti me?

Multiplicasti magnificentiam tuam: et conuersus consola

tus

and moze.

My mouth shall speke of thy rightwousnes and thy saluation all the day.

Because I know no letter, I wyll entre into the strength of the lozd: lozde I wyll make mencion of thy onely rightwousnes.

Thou o god hast taught me from my youth hither to, and I shall tel of thy wonderous wozkes.

And vnto age and oldenes, o god forsake me not.

Vntyll I shewe thy strength vnto generations yet foz to come.

Thy power, & thy rightwousnes, o God, vntill the highest marueile, whiche thou hast wzought o god who is like vnto the?

O what great & euil aduersities hast thou shewed me: and yet diddest thou turne & refresh me, yea, & broughtest me againe fro the depthes of the yearth.

Thou hast multiplied vpō me thy magnificēce and thou hast, returned & comfozted

comforted me.

Therfore wyll I praise the and thy trueth, o God in the instrumentes of musike vnto the wyl I syng vpon the harp, whiche art the holye God of Israel.

My lippes will be fayne when I syng vnto the, and so will my soule also whiche thou hast redemed.

My tong also shal talke of thy righteousnes al the day long, for they are confounded and brought vnto shame, that seke to do me euil.

The entheme.

I Am the resurrection and life, he that beleueth in me, yea, although he were dead, yet shal he liue, & whosoeuer liueth & beleueth in me, shal not se euerlastyng death.

Lord haue mercy vpõ vs Christ haue mercy vpõ vs Lorde haue mercy vpõ vs.

Our father. &c.

And suffre vs not to be led in to temptation.

But deliuer vs from euil.

Lorde

tus es me.

Nam et ego confitebor tibi i vasis psalmi, veritatem tuam deus: psallam tibi in cythara sanctus Israel.

Exultabunt labia mea cum cantauero tibi, & a'a mea quam redemisti.

Sed et lingua mea tota die meditabitur iustitiam tuam: cum cõfusi et reuereriti fuerint qui quærunt mala mihi.

Antiphona.

Ego sum resurrectio et vita, q̃ credit in me, etiam si mortuus fuerit, viuet: et qui viuit & credit in me, mortem nõ videbit in eternum.

Kyrie eleyson,
Christe eleyson,
Kyrie eleyson.

Pater noster. &c.

Et ne nos inducas in tentationem.

Sed libera nos a malo.

Requi

Requiē eternā dīe bona populo tuo:
Et lux perpetua luceat eis.

A porta īferorum,
Erue dñe aias eorū.

Credo videre bona dominī,
In terra viuētium.
Domine exaudi oratiōnem meam.
Et clamor meus ad te veniat.

Oremus.

DEus qui nos per pauli apostoli tui os docuisti, de dormientib⁹ fratribus nolle non dolere: concede de nobis quesumus, vt in aduentu filii tui domini nostri Jesu Christi, cum omnibus electis populi eius nos quoq; bene merentes illuc gaudia sempiterna feliciter possidere mereamur. Qui venturus es iudicare vivos et mortuos, et seculum per ignem. Amen.

OMnipotens eterne deus, ad quem omnis flat spe misericordie, preces

Lorde geue thy people eternal rest.
And light ypetuall shine on them.
From the gates of hel.
Lord deliuer their soules.
I trust to se the goodnes of the lorde.
In the land of life.
Lorde heare my praier.
And let my crye come to the.

Let vs pray.

O God, whiche by the mouth of S. Paule thyne apostle hast taught vs, not to wayle for them that slepe in Christ: Graūt we beseche the that in the cōmyng of thy sonne our lorde Jesu Christ, bothe we and all other faithful people beyng departed may be gratiously brought vnto the ioyes euerlastyng, which shalt come to iuge the quicke and dead, & the worlde by fier. Amen.

Almightie eternal God, to whom ther is neuer any prayer made without hope of mercy, be

mercyfull

mercyfull to the soules of thy seruauntes being departed from this worlde, in the ꝑfession of thy name, that they maye be associat to the company of thy saincres. Through Christ our lorde. Amen.

LOrde, bowe thyne eare vnto our prayers wherin we deuoutly call vpon thy mercy, that thou wilt bestowe the soules of thy seruaūtes which ꝓ hast cōmaunded to departe frō this worlde, i ꝓ cōtrey of peace & reste cause thē to be made partenars with thy holy seruaūtes. Through Christ our lorde. Amen.

WE beseche ꝓ lorde. that ꝓ prayer of thy suppliaūtes maye auayle to ꝓ soules of thy seruaūtes, that thou wilt both purge thē of all their sinnes, and cause thē to be partakers of thy redēptiō which liuest & reignest god worlde without ende. amē. God haue mercy on all christen soules.

Fundūtur, miserere animarum seruorum tuorum, qui ex hoc mundo decesserūt in tui nominis cōfessione, vt letorum tuorū consortio perfruantur. Per Christū dominū nostrū. Amen.

INclina dñe aurem tuam precibus nostris, quibus obnixe misericordiā tuam implorāmus, vt animas famulorū tuorum quas ex hoc seculo migrare fecisti in pacis quietisq; loco constituas, & sanctorum tuorū iubeas esse consortes. Per Christum dominum nostrum. Amen.

QVesumus dñe vt famulorum tuorum preces a tuis seruorum tuorū prosint, vt eos et a peccatis omnibus purges, et redemptiōis tue facias esse participes. Qui viuis & regnas deꝰ, per oīa sec̄a seculorū. Amen.

FIdelium animā miserere deus. Amen.

¶ Hic psalmus est alphabetū diuine charitatis, doctrine pacifice, officina spūs sancti, schola veritatis in quo apparet quāti estimēt pij sanctes dei leges, quā ardenter illis inhereāt, quam eger ferāt illarū cōtemptū, quā anide illas diligāt, vt in iliis ābulent, denig, in hoc constat, q illarum transgressores, et hostes puniētur et peribunt.

Beati immaculati in via, q ambulant in lege domini.

Beati q scrutantur testimōia ei⁹, in toto corde exquirūt eum.

Non enī qui operāt̄ iniquitatem, in viis ei⁹ ābulauerūt.

Tu mandasti mandata tua custodiri nimis.

¶ This psalme is the. A. B. C. of godly loue, the practice of lernyng, the shop of the holy goū, the schole of trueth. In whiche appeareth howe the saincters of god esteme his holy lawes, how feruētly they be geuē vnto thē, howe it greueth them that they should be dispised, howe fructuly they desire to learne them, to walke in thē, & to fulfyl thē: finally how the transgressours & aduersaries of thē shalbe punished and destroyed.

Blessed are they that be vnspotted in the way, whiche walke in the lawe of the lorde.

Blessed are they ꝑ serche his testimonies, that seke him with al their heart.

For they that worke wickednes, haue not walked in his wayes.

Thou hast commaunded thy commaundemen tes verey straitly to be kept.

Would

Wouldē God my wayes might be directed to kepe thy iustifications,

Vtinā dirigant vie mee ad custodiendas iustificationes tuas.

Then shal I not be confounded when I shal behold all thy commaundementes.

Tunc non confundar cum perspexero in mandatis tuis.

I shal confesse vnto the with a right hart, when I haue lerned the iudgementes of thy righteousnes.

Confitebor tibi in directione cordis, in eo q̄ didici iudicia iustitie tue.

I shal kepe thy iustifications, forsake me not vtterly.

Iustificationes tuas custodiā nō me derelinquas vsq; quaq;.

Wherin doeth ỹ yong man correct his life in kepyng of thy wordes.

In quo corrigit adolescētior viā suam in custodiendo sermones tuos.

With al my hart I haue sought the out, put me not away from thy commaundementes.

In toto corde meo exquisiui te, ne repellas me a mandatis tuis.

In my heart I haue hid thy wordes, that I might not offende the.

In corde meo abscōdi eloquia tua, vt nō peccem tibi.

O lord ỹ art blessed teach me thy iustifications.

Benedict⁹ es domine doce me iustificationes tuas.

With my lippes I haue bene telling al the iudgementes of thy mouth.

In labiis meis pronunciaui omnia iudicia oris tui.

I haue had delight in the way of thy testimonies, as in al

In via testimoniorū tuorū delectat⁹ sum, sicut

ỹ ii

Sicut super diuitijs
In mãdatis tuis ex
ercebor: & considera
bo vias tuas.
In iustificatiõibus
tuis meditabor: non
obliuiscar sermones
tuos.
Retribue seruo
tuo, viuifica
me: et custodiam ser
mones tuos.
Reuela oculos meos, et cõsiderabo mi
rabilia de lege tua.
Incola ego sũ i terra, non abscondas a
me mandata tua.
Cõcupiuit aia mea
desiderare iustifica
tiões tuas in oi tẽp.
Increpasti superbos
maledicti qui declinant a mandatis tuis.
Auer a me oppro
briũ et contemptũ,
quia testimonia tua
exquisiui.
Seδeñt et locuti sunt
principes, et aduersũ me
loquebantur, seruus
autẽ tuus exercebat in
iustificationib⁹ tuis.
Nam et testimonia

tua

In al maner of riches.
I wyl be exercised in thy cõmaundementes, and I wyl consider thy wayes.
I wyl study in thy iustifi cations, & wyl not forget thy wordes.
Reward thy seruaũt, quicken me, and I shal kepe thy wordes.
Open myne eyes, and I shal consider the merueilous thynges of thy lawe,
I am a straunger in the land, hide not frõ me thy commaundementes.
My soule hath coueted to desire thy iustifications at all tymes.
Thou hast rebuked the proude, cursed are they whiche decline from thy commaundementes.
Take from me rebuke & cõtẽpt, for I haue sought after thy cõmaũdemẽtes.
For Princes haue bene set agaynst me, and they spake agaynst me, but thy seruaunt was still exercised in thy iustifications.
For thy testimonies are

my

my meditation, thy iustifi cations are my counsel.

My soule hath cleaued to the ground. quicken me accordyng to thy worde.

I haue shewed my waies and thou hast heard me, teach me thy iustificatiõs

Instruct me in the way of thy iustifications, and I shalbe exercised in thy meruey lous workes.

My soule hath slept for werynes, confirme me in thy wordes.

Remoue frõ me the way of iniquitie, & accordyng to thy lawe, haue mercy on me.

I haue chose the way of truth, I haue not forgotten thy iudgementes.

I haue cleaued to thy testimonies, O lorde, put me not to confusion.

I haue runne the way of thy commaundementes, when thou hast enlarged my heart.

O Lord, set me the way of thy iustifications

tua meditatio mea est, & cõsilium meum iustificationes tue.

Adhesit pauimẽto anima mea, viuifica me secundũ verbum tuum.

Vias meas annunciaui, & exaudisti me: doce me iustificationes tuas.

Viam iustificationum tuarum instrue me, et exercebor i mirabilibus tuis.

Dormitauit anima mea pre tedio, confirma me i verbis tuis.

Viam iniquitatis amoue a me: et de lege tua miserere mei.

Viam veritatis elegi: iudicia tua nõ sũ obliitus.

Adhesi testimoniis tuis domine: noli me confundere.

Viam mãdatorum tuorum cucurri, cum dilatasti cor meum.

Legem pone mihi domie viam

to iustifi-

ſtificationū tuarū et exquiram eā ſemp.

Da mihi intellectū, et ſcrutaboꝛ legem tuā: & cuſtodiā illam in toto coꝛde meo.

Dedūc me i ſemita mandatoꝛū tuoꝛum quia ipſam volui.

Inclina coꝛ meū in teſtimonia tua, et nō in auaritiam.

Auerte oc̄los meos ne videant vanitatē: ivia tua vivifica me

Statue ſeruo tuo eloquium tuum in timoꝛe tuo.

Amputa oppꝛobꝛiū meū qō ſuſpicat⁹ ſū, qꝛ iudicia tua ioc̄da

Ecce cōcupiui mandata tua in equitate tua vivifica me,

Et veniat ſup nos mia tua domine: ſalutare tuum ſecūdū eloquiū tuū.

Et reſpōdebo expꝛobꝛantibus mihi verbum, quia ſperaui in ſermonibus tuis.

Et ne auferas de oꝛe meo

to me foꝛ a law, & I wyl euer ſeke it out.

Geue vnto me vnderſtandyng, and I ſhal ſearche thy lawe, and ſhal kepe it with myne whole heart.

Leade me in the path of thy cōmaundementes, foꝛ that haue I deſired.

Bowe myne heart into thy teſtimonies, & not into couetouſnes.

Turne away myne eyes that they ſee not vanitie, quicken me in thy way.

Set thy woꝛde vnto thy ſeruaunt in thy feare.

Put of the rebuke that I am afrayde of, foꝛ thy iudgementes be good.

Lo, I haue deſired thy cōmaundementes, in thy equitie quicken me.

And let thy mercye come vpon me, O loꝛde, and thy helth accoꝛdyng to thy pꝛomiſe.

And I ſhall anſwere to them that vpbꝛayde me foꝛ I haue truſted in thy woꝛdes.

And take not the woꝛde

of

of truely from my mouth vtterly, for I haue muche trusted in thy iudgemētes
And I wyll kepe thy lawe alway, worlde without ende.
And I haue walked at large, for I haue sought thy commaundementes.
And I spake of thy testimonies in the sight of kinges, & I was not ashamed
And I haue mused on thy commaundementes, whiche I haue loued.
And I haue lifte vp my handes to thy cōmaundementes whiche I haue loued, and I shall be occupied in thy iustifications.

REmēbre thy worde vnto thy seruaunt, in whiche thou hast geue me hope.
The same hath conforted me in myne affliction, for thy word hath quickened me.
The proude men haue dōne wickednes on euery syde, but I haue not swarued from thy lawe.

meo verbum veritatis vsququaq; quia in iudicijs tuis supersperaui.
Et custodiā legē tuam semp in sēculū et in seculum seculi.
Et ambulabā i latitudine, quia mandata tua exquisiui.
Et loquebar de testimonijs tuis in cōspectu regū, et non confundebar.
Et meditabar i mādatis tuis, que dilexi.
Et leuaui manꝰ meas ad mandata tua que dilexi: et exercebor in iustificationibus tuis.

MEmor esto verbi tui seruo tuo, in quo mihi spē dedisti.

Hec me consolata est i humilitate mea quia eloquium tuum viuificauit me.
Superbi inique agebant vsququaq; a lege autem tua non declinaui.

I haue ℌ fili Memor

Memor fui iudicio-
rum tuorū a seculo
domine, et consolat⁹
sum.

Defectio tenuit me
p peccatoribus dere
linquentib⁹ legē tuā.

Cātabiles mihi erāt
iustificatiōes tue i lo
co pegrinatiōis mee.

Memor fui nocte no
minis tui dñe: et custo
diui legem tuam.

Hec facta est mihi:
quia iustificationes
tuas exquisiui.

Portio mea dñe
dixi custodire le
gem tuam.

Deprecatus sum fa
ciem tuā, in toto cor
de meo: miserere mei
secundum eloquium
tuum.

Cogitaui vias me-
as: et conuerti pedes
meos in testimonia
tua.

Paratus sum et nō
sum turbatus vt cu-
stodiā mandata tua.

Funes peccatorum
circūde-

I haue bene myndfull of
thy iudgemētes good lord
from the beginning of the
worlde, and haue bene
comforted.

I haue fainted because
of sinners that forsake thy
lawe.

Thy iustifications were
my songes in the place of
my wayfaryng.

In the night season I ha-
ue thought of thy name O
lorde, & I haue kept thy
lawe.

I had this because I ser-
ched out thy iustifications

O Lorde, thou art my
portion, I haue pro-
mised to kepe thy lawe.

I haue besought thy ma-
iestie with all my hearte,
haue mercy on me accor-
dyng to thy worde.

I haue consydered my
wayes, and I haue tur-
ned my feete vnto thy testi-
monies.

I am ready, and am not
troubled to kepe thy com-
maundementes.

The bondes of sinner
hau-

haue bewrapt me, and I haue not forgotten thy lawe.

I rose vp in the middes of the night to geue thankes to the, for the iudgemētes of thy iustification.

I am partaker of al that feare the, and of them that kepe thy cōmaundemētes O lorde, the yearth is ful of thy mercye, teache me thy iustifications.

THou hast dealt gētly with thy seruaūt O lorde, accordyng to thy worde.

Teache me goodnes, lerning and knowledge, for I haue beleued thy commaundementes.

Before I was humbled, I dyd synne, therfore I haue kept thy worde.

Thou art good, and i thy goodnes teache me thy iustifications.

The iniquitie of proude men is multiplied vpon me, but I with al my hole heart shall serche out thy commaundementes.

circumpleri cūt me, & legem tuā non sum oblitus.

Media nocte surgebam ad cōfitendum tibi, super iudicia iustificationis tue.

Participeps ego sum omniū timentiū te, & custodientium mandata tua.

Mia tua dñe plena est terra, iustificationes tuas doce me.

BOnitatem fecisti cū seruo tuo domine, secundū verbum tuum.

Bonitatem et disciplinam et scientiam doce me, quia in mādatis tuis credidi.

Priusq̄ humiliarer ego delic̄: propterea eloquiū tuū custodiui

Bonus es tu, et i bonitate tua doce me iustificatiōes tuas.

Multiplicata est super me iniquitas superborum: ego autē i toto corde meo scrutaborr mandata tua.

Coagulatum est sicut lac cor eorũ: ego vero legem tuam meditatus sum.

Their heart is congeled like milke, but I haue thought vpon thy commaundementes.

Bonum mihi, quia humiliasti me, vt discam iustificationes tuas.

It is good for me, that thou hast hũbled me, that I may lerne thy iustifications.

Bonã mihi lex oris tui, super milia auri et argenti.

The lawe of thy mouth is dearer to me, thẽ thousãdes of golde and syluer.

Manus tuæ fecerunt me, et plasmauerunt me: da mihi intellectum, vt discã mandata tua.

Thy handes haue made me and fourmed me, geue me vnderstandyng to learne thy cõmaundementes.

Qui timent te videbunt me, et letabuntur, quia ī verba tua supersperaui.

They that feare the shalbe me, and be glad, because I haue trusted muche in thy wordes.

Cognoui dñe quia equitas iudicia tua: et in veritate tua humiliasti me.

I knowe O lorde, that thy iudgemẽtes are right & in thy trueth thou hast humbled me.

Fiat misericordia tua vt cõsoletur me secundũ eloquium tuum seruo tuo.

Let thy mercy be to comfort me, accordyng to thy worde vnto thy seruaunt.

Veniant mihi miserationes tuæ, et viuam: quia lex tua meditatio mea est.

Let thy mercyes come to me, & I shall liue, for thy lawe is my study.

Confundantur superbi, quia iniuste iniquitatẽ

Let the proude whiche wrongfully haue done wickednes

wickednes vnto me, be cõ-
founded, and I wyll be
occupied in thy commaun-
dementes.

Let thẽ be turned to me
whiche feare the, and they
that knowe thy testimo
nies.

Let my heart be immacu
lat in thy iustifications
that I be not cõfounded.

My soule hath longed
for thy saluation,
& I haue trusted muche
vnto thy worde.

Myne eyes haue longed
for thy promyse saiyng
whẽ wilt thou comfort me

For I am made like a
bottel in the smoke. I ha-
ue not forgotten thy iusti-
fications.

How many be the dayes
of thy seruaũt, when wilt
thou geue iudgement of
them that persecute me?

Wicked men haue tolde
me fables, but not after
thy lawes.

All thy commaundemen
tes is trueth, wicked men
haue persecuted me, suc-
cour

quitatem fecerũt in
me: ego autem exercee
bor in mandatis tu-
is.

Conuertãtur mihi
timentes te, & qui no
uerunt testimonia
tua.

Fiat cor meũ immã
culatum in iustifica-
tionibus tuis, vt nõ
confundar.

Defecit in salu
tare tuum aia
mea, et in verbũ tuũ
superspraui.

Defecerunt oculi
mei in eloquium tuũ
dicentes quãdo cõso
laberis me?

Qz factꝰ sum sicut
vter in pruina iusti-
ficationes tuas non
sum oblitus.

Quot sunt dies ser
ui tui? quãdo facies
de persequentibꝰ me
iudicium.

Narrauerũt mihi
iniqui fabulationes:
sed non vt lex tua.

Omnia mãdata tua
veritas: iniqui perse
cuti sunt me, adiu-
ua

ma me.

Paulominus cōsūmauerūt me in terra ego autem non dereliqui mandata tua.

Secūdum misericordiā tuā viuifica me, et custodiam testimonia oris tui.

IN eternū dñe verbū tuū permanet in celo.

In generatione & generationem veritas tua, fundasti terram et permanet.

Ordinatiōe tua perseuerat dies, quoniā omnia seruiunt tibi.

Nisi q lex tua meditatio mea esset, tūc forte perissem in humilitate mea.

In eternū nō obliuiscar iustificationes tuas, quia in ipsis viuificasti me.

Tuus sum ego saluū me fac, quia iustificationes tuas exquisiui.

Me expectauerunt peccatores vt perderent me, testimonia tua

cour me.

They had almost made an end of me in the yearth but I haue not forsaken thy commaundementes.

Quicken me accordyng to thy mercy, and I shall kepe the testimonies of thy mouth.

O Lorde, thy worde endureth in heauen euerlastyng.

Thy trueth remayneth from generation to generation, thou hast founded the yearth, and it abydeth

By thyne ordinaunce the day cōtinueth, for al thinges obey vnto the.

Except thy law had bene my meditation, peraduenture I had perysshed in my trouble.

I shal neuer forget thy iustifications, for in them thou hast quickened me.

I am thyne, saue me, for I haue sought out thy iustifications.

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies.

ules.

I see that all perfection hath an ende, thy commaundemente is very brode.

O Lorde, howe much haue I loued thy lawe, it is my studye all the day long.

Thou haste made me wise ouer myne enemies through thy commaundemēt, for it is euer with me

I haue perceyued more then all that haue taught me, for thy testimonies were my meditation.

I haue perceyued more thē auncient men, because I haue serched thy commaundementes.

I haue kept my feete frō euery euil way, ꝓ I might kepe thy wordes.

I haue not declined from thy iudgementes, forbecause thou hast set me a lawe.

How swete be thy wordes vnto my taste, and to my mouthe sweter then hony.

I haue taken vnderstan-

dyng

tua intellexi.

Q Is cōsummatiōis vidi fīnē, latum mandatum tuum nimis.

Q Uomodo dilexi legē tuam domine, tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato tuo, qꝝ in eternum mihi est.

Super omnes doctes me intellexi, quia testimonia tua meditatio mea est.

Super senes intellexi, quia mādata tua quesiui.

A Omni via mala prohibui pedes meos, vt custodiam verba tua.

A iudiciis tuis nō declinaui, quia tu legem posuisti mihi.

Q Uam dulcia fauci bus meis eloquia tua super mel ori meo.

A mādatis tuis intellexi:

tellexi: propterea odi
ui omnem viam iniquitatis.

Lucerna pedibꝰ meis verbum tuum: et lumen semitis meis.

Iuraui et statui custodire iudicia iustitie tue.

Humiliatꝰ sū vsqꝫquaqꝫ domine, viuifica me secundum verbum tuum.

Voluntaria oris mei beneplacita fac domine: et iudicia tua doce me.

Anima mea in manibꝰ meis semp: et legē tuā non sum oblitus.

Posuerunt peccatores laqueum mihi: et de mandatis tuis nō erraui.

Hereditate acquisiui testimonia tua in eternum, quia exultatio cordis mei sunt.

Inclinaui cor meum ad

dyng of thy commaundementes, therfore haue I hated euery way of iniquitie.

Thy worde is a lanterne vnto my fete, and a light vnto my pathes.

I haue sworne, and decreed to kepe the iudgementes of thy righteousnes.

O lorde, I am brought lowe on euery side, quicke me accordyng to thy word

The voluntary offeryng ges of my mouthe, make them acceptable O lorde, and teache me thy iudgementes.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, and I haue not erred from thy commaundementes.

I haue gotten thy testimonies by inheritaunce for euer, because they be the ioy of my heart.

Bow my heart to do thy

iustifications

iustificatiõs euermoze foz
ewarde.

I Haue hated the wic-
ked, and haue loued
thy lawe.

Thou art my helper and
my defender, and I haue
trusted muche in thy wozd

Oze wicked, bowe from
me, and I shal serche the
commaundementes of my
God.

Receiue me accozdyng to
thy wozde and I shal liue,
and confounde me not o-
therwise then I loke foz.

Helpe me, and I shalbe
safe, & I shall be occupied
in thy iustifications euer.

Thou haste dispised all
that go from thy iudge-
mentes, foz their though-
tes were vniust.

I haue reputed al sinners
of the yearth foz offenders
therfoze haue I loued thy
testimonies.

Strike my flesh with
thy feare, foz I am aferde
of thy iudgementes.

I Haue done iustice &
righteousnes, dely-
uer

ad faciendas iustifi-
cationes tuas in etnũ
ppter retributionẽ.

Iniquos odio
habui: et legem
tuam dilexi.

Adiutoz et suscep-
toz meus es tu: et in
verbũ tuũ supsperaui.

Declinate a me ma-
ligni, & scrutaboz mã
data dei mei.

Suscipe me secũdũ
eloquiũ tuũ et viuã,
& non confundas me
ab expectatione mea.

Adiuua me et salua
ero: et meditaboz in
iustificationib9 tuis
semper.

Spreuisti oẽs discer
dentes a iudiciis tuis
quia iniusta cogita-
tio eoz9m.

Preuaricãtes repu-
taui omnes peccãto-
res terre: ideo dilexi
testimonia tua.

Confige, timoze tuo
cãrnes meas, a iudi-
ciis enim tuis timui.

Feci iudicium &
iustitiam, non

tradas

tradas me calũnian-
tibus me.

Suscipe seruũ tuũ
in bonũ, non calum-
nientur me superbi

Oculi mei defecerũt
in salutare tuũ, et in
eloquiũ iustitie tue.

Fac cum seruo tuo
secũdum miam tuã,
et iustificationes tu-
as edoce me.

Seruus tuus sum
ego: da mihi intelle-
ctum vt sciam testi-
monia tua.

Tempus faciẽdi do
mine: dissipauerunt
legem tuam.

Ideo dilexi mãdata
tua: super aurum et
topazion.

Propterea ad omnia
mandata tua dirige-
bar: omnem viam ini
quam odio habui.

Mirabilia testi-
monia tua dñe
ideo scrutata est ea
anima mea.

Declaratio sermo-
nũ tuorũ illuminat:
et intellectũ dat par-
uulis.

uer me not to them that
falsly blame me.

Receiue thy seruaunt in-
to goodnes, let not proud
men falsly blame me.

Myne eyes are wasted in
lokyng for thy helth, and
the worde of thy iustice.

Do to thy seruaũt accor
dyng to thy mercy, & teach
me thy iustifications.

I am thy seruaunt geue
me vnderstandyng, that
I maye knowe thy testi-
monies.

It is tyme to do, o lorde.
for they haue broken thy
lawe.

Therfore I haue loued
thy commaundementes a-
boue golde and Topase.

And therfore I was led
to al thy cõmaundemen-
tes, I haue hated euery
wicked way.

O Lorde, merueilous
be thy testimonies,
therfore my soule hath ser-
ched them.

The declaration of thy
wordes doth illumine, &
geue vnderstãdyng to thy
symple.

symple.

I opened my mouthe and drue in my breth, for I de sired thy cõmaũdemẽtes.

Loke vpon me, and haue mercy vpon me accordyng to the iudgement of them that loue thy name.

Dyrect my goynges accordyng to thy worde, & let no iniquitie reigne ouer me.

Rede me me frõ the false blame of men, that I may kepe thy cõmaundemẽtes

Lighten thy face vpõ thy seruaunt, & teache me thy iustificatiõs.

Myne eyes haue brought furthe streames of water, because they haue not kept thy lawe.

Rightcous art thou lorde, and rightcous is thy iudgement.

Thou hast commaunded iustice in thy testimonies, and trueth most chiefly.

My zeale hath cauſed me to cõsume, because myne enemies forgat thy wordes

Thy worde is vtterly tried with fyre, and thy seruaunt

nulis.

Os meũ aperui & attraxi spũm: quia mandata tua desiderabã.

Aspice in me et miserere mei, secũdum iudicium diligẽtium nomen tuum.

Gressus meos dirige secũdum eloquiũ tuum, & non dñetur mei omnis iniustitia.

Redime me a calumnijs hominum, vt custodiã mandata tua.

Faciẽ tuã illumina super seruum tuum: et doce me iustificationes tuas.

Exitus aquarũ deduxerunt oculi mei, q̃ non custodierunt legem tuam.

Iustus es dñe, et rectum iudiciũ tuum.

Mandasti iustitiam testimonia tua et veritatem tuam nimis.

Tabescere me fecit zelus meus, quia obliti sũt verba tua inimici mei.

Ignitũ eloquiũ tuũ vehemẽter: et seruus

I i tuus

ſtus dilexit illud.
Adoleſcentulus ſum ego et contemptus: iuſtificationes tuas non ſum oblitus.
Iuſtitia tua iuſtitia in eternū: et lex tua veritas.
Tribulatio et angustia inuenerunt me, mandata tua meditatio mea eſt.
Equitas teſtimonia tua in eternum: intellectum da mihi et viuam.
Clamaui in toto corde meo exaudi me domine: iuſtificationes tuas requiram.
Clamaui ad te ſaluum me fac, vt cuſtodiam mandata tua.
Preueni in maturitate, et clamaui: quia in verba tua ſuperſperaui.
Preuenerunt oculi mei ad te diluculo vt meditarer eloquia tua.
Vocē meā audi ſecundū miſam tuā domine: et ſecundū iudicium

ſeruaunt loued it.
I am young and ſet at nought, yet haue I not forgotte thy commaūdementes.
Thy iuſtice is iuſtice euerlaſtyng, and thy lawe is trueth.
Trouble & heauynes haue entāgled me, thy cōmaūdementes are my ſtudy.
Thy teſtimonies be equitie euerlaſtingly, geue me vnderſtandyng and I ſhall liue.
I Haue cryed with my hole heart, heare me lorde, for I ſhall ſerch thy iuſtifications.
I haue cryed vnto the, ſaue me þ I may, obſerue thy commaundementes.
I haue preuented in time and haue cried, for I haue greatly truſted in thy wordes.
My eyes haue preuented the dawnyng of the day, for to ſtudy thy wordes.
Lorde heare my voice accordyng to thy mercy, and quicken me accordyng to

thy iudgement.

They that persecute me haue drawen nigh to wickednesse, & from thy lawe they are gone farre wyde.

Lorde, thou art neare at hande and all thy wayes are very truely.

As tyme begunnyng I had knowledge of thy testimonies, for thou hast establisshed them for euer.

Beholde my trouble and deliuer me, because I haue not forgotte thy lawe.

Iudge my cause & redeme me, quicken me according to thy worde.

Health is farre fro sinners for they haue not searched out thy iustifications.

Thy mercy lorde is much, accordyng to thy righteousnes quicken me.

Many there be which persecute me and trouble me, I haue not swarued from thy testimonies.

I sawe the offenders, and I was astonied, because they kept not thy wordes

tuum viuifica me.

Appropinquauerũt persequentes me iniquitati, a lege autem tua longe facti sunt.

Prope es tu domine, et omnes vie tue veritas.

Initio cognoui de testimõiis tuis: quia in eternum fundasti ea.

Vide humilitatem meã et erue me, quia legem tuam nõ sum oblitus.

Iudica iudiciũ meũ redime me: propter eloquium tuum viuifica me.

Longe a peccatoribus salus, qz iustificationes tuas nõ exquisierũt.

Misericordie tue multe dñe, secundum iudicium tuum viuifica me.

Multi qui persequũtur me et tribulant me: a testimoniis tuis non declinaui.

Vidi preuaricantes et tabescebã: qz eloquia tua nõ custodierunt.

Psalmus xxi

¶ Descriptio passionis christi saluatoris nostri, et gloriæ, et regni ipsius.

Deus deus meus respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

Deus meus clamabo per diem, et non exaudies, et nocte: non ad insipientiam mihi.

Tu autem in sancto habitas, laus israel.

In te speraueruñt patres nostri: speraueruñt et liberasti eos.

Ad te clamauerunt et salui facti sunt: in te speraverunt, et non sunt confusi.

Ego autem sum vermis et non homo, opprobrium hominum, et abiectio plebis.

Psalme.xxi.

¶ The discription of the passion of our sauiour Christ, and of his auaunsement and kyngdome.

GOD, my God, loke toward me why hast thou forsaken me: far fro my health be the wordes of my complaint.

My God I crye and call to the by daye, but thou hearest me not, & likewise by night and ceasse not.

But thou dwellest in the holy place, o ỹ worshipp of (israel.

Our fathers trusted in the, they trusted, & thou diddest deliuer them

They cryed to the, and they were made safe, they trusted in the & they were not confounded.

I truely am but a worme & no man, ỹ rebuke of me, & outcast of all the people.

All they ỹ see me, laughe me to scorne, they spake with their lippes and nod

ded

ded their heades.

Saiyng, he trusted in the Lorde, nowe let him deliuer him, let him saue him, for he loueth him.

For thou art he that tokest me out of my mothers wõbe, and wast my hope frõ my mothers brestes, to the I was cast out from my natiuitie.

Thou art my God, from my mothers wombe, departe not from me.

For tribulacion is nere at hand, and ther is none to helpe me.

Many calues haue cõpassed me, & fat Bulles haue belet me about.

They haue set their mouthes wyde open vpon me like a Lion rampyng and roaryng.

I am poured furthe like water and al my bones be dispersed asonder.

My heart is made like meltyng ware in the middes of my belly.

My strength is dried vp like a sherde, my tong cleueth

runt caput.

Sperauit in domino eripiat eũ, saluũ faciat eum, quoniam vult eum.

Quoniam tu es qui extraxisti me de ventre, spes mea ab vberibus matris mee, in te proiectus sum ex vtero.

De vẽtre mẽis mee deus meus es tu, ne discesseris a me.

Quoniam tribulatio proxima est, quã non est qui adiuuet.

Circũdederũt me vituli multi, tauri pingues obsederũt me.

Aperuerunt super me os suũ, sicut leo rapiens et rugiens,

Sicut aqua effusus sum, et dispersa sunt omnia ossa mea.

Factum est cor meũ tamq̃ cera liquescẽs, in medio vẽtris mei.

Aruit tãq̃ testa virtus mea, et lingua

mea adhęſit ſanctis meis, et in puluerem mortis deduxiſti me.

Quoniam circũdederũt me canes multi, concilium malignantium obſedit me.

Foderũt manus meas et pedes meos, dinumerauerunt omnia oſſa mea.

Ipſi vero conſiderauerũt et inſpexerunt me, diuiſerũt ſibi veſtimenta mea et ſuper veſtem meam miſerũt ſortem.

Tu autẽ dñe, ne elõgaueris auxilium tuum a me: ad defenſionem meam conſpice.

Eripe a framea deus animam meã, et de manu canis vnicã meã.

Saluame ex ore leonis, et a cornibus vnicornium humilitatẽ meam.

Narrabo nomẽ tuũ fratribus meis, et in medio eccleſie laudabo te.

Qui timetis dominum laudate eũ, vniuerſum

ueth faſt to my lawes, and thou haſt brought me into the duſt of death.

For many dogges compaſſed me about, the counſel of the wicked haue beſet me.

They pearſed my handes and my feete, they vttred all my bones.

They ſtode ſtaryng and lokyng vpon me; they deuided my garmentes among them, and vpon my coate they caſt lottes.

But thou o Lorde, prolong not thy helpe frã me, loke to my defence.

Deliuer my ſoule frõ the ſworde, and myne onely ſoule from the power of the dogge.

Saue me from the mouth of the Lyon, and myne humilitie from the hornes of Vnicornes,

I ſhall ſhewe thy name to my brethren, & I ſhall praiſe the in the middes of the congregation.

Ye that feare the Lorde, praiſe ye him, all ye whole ſeede

seede of Jacob glorify hi. Let all the seede of Israel feare him, for he dispised not, nor disdayned not the prayer of ꝑ poore. Nor he turned not his face away from me, and when I cryed vnto him he heard me.

uersum semen Iacob glorificate eum. Timeat eum omne semen Israel, quia non sprevit neq; despexit deprecationē pauperis. Nec auertit faciem suā a me, et cum clamarem ad eum exaudiuit me.

Of the shal I praise in the great congregacion, I wil perfourme my vowes in the sight of thē that feare him.

Apud te laus mea in ecclesia magna, vota mea reddam in conspectu timētium eū.

Poore men shal eat, and shalbe satisfied, and they shall praise the lorde that seke after him, their heartes shal liue world without ende.

Edent pauperes et saturabuntur, et laudabunt dominū qui requirunt eum, viuent corda eorum in seculum seculi.

All the coastes of ꝑ yerth shal remēbre them selfes, and shalbe conuerted to the lorde.

Reminiscētur et cōuertentur ad dominum, vniuersi fines terre.

And all nations of people shal do worship in his sight.

Et adorabunt in cōspectu eius vniuersę familie gentium.

For the kyngdome is the lordes, and he shall rule the people.

Quoniā domini est regnum, et ipse dominabitur gentium.

All suche as be fatte vpon the yearth haue eaten & worshypped

Manducauerunt, et adorauerūt oēs pin-

gues

gues terre: in conspe ctu eius cadent oēs, q̄ dissipauit in terrā.

Et anima mea illi vi uet: et semen meum seruiet ipsi.

Annunciabitur do mino generatio ven tura, et annūciabunt cęli iusticiā eius po pulo qui nascetur, quem fecit dominꝰ.

Psalmus. lxix.

Querela xp̄i & ipsius ecclesie de grauibus afflictionibus. Oratio pro liberatione, hostes dei maledicūtur. Gratiarū actio pro ope impetrata.

Saluum me fac deus, q̄m intrauerunt aque vsq; ad animam meam.

Infixꝰ sum in limo profundi, et non est substantia

Veni in altitudinem maris, et tempestas demersit me.

Laboraui clamās, rauce facte sunt fauces mee: defecerunt oculi mei, dum spero in

worshypped, al that shal descende into the yearth, shal fal doune in his sight. And my solle shall liue to him, and my seed shal serue him.

The generation to come shalbe shewed to the lord, & the heauens shal shewe his iustice to the people thou shalbe borne, whiche the lorde hath made.

Psalme lxix

The cōplaint of Christ and his churche of their great aduersities. A feruēt prayer for deliueraunce. The aduersaries of God be cursed. & heartye thākes geuyng for helpe obteyned.

Saue me o God, for the waters are entred vnto my soule.

I sticke fast in the depe myre, where as ground is I am come into the depe of the sea, & tempest hath ouerwhelmed me.

I haue trauailed crying, my throte is made hoarse: my sight hath failed whyle

I trusted

I trusted in my God.
They that hate me with out a cause are mo thē the heares of my heade.
They that are mine enemies and haue persecuted me giltles, are mighty: I payed them the thynges that I neuer tokē.
God, thou knowest my simpleues, and my sautes are not hyd from the.
Let not them that trust in the Lorde GOD of hostes, be ashamed for my cause.
Let not those that seke the be cōfounded, through me, o lord God of Israel.
For I haue suffered reproke for thy sake, shame hath couered my face.
I am become a straunger vnto my brethren, and an aliaunt vnto my mothers children.
For the zeale of thyne house hath eaten me, and the rebukes of them that rebuke the, are fallen vpō me.
I chastened my selfe (me. with fastyng, & that was turned

in deum meum.
Multiplicati sūt sup capillos capitis mei, & oderūt me gratis.

Cōfortati sunt qui persequti sūt me inimici mei iniuste: que non rapui, tūc exsoluebam.

Deꝰ tu scis insipiētiā meam: et delicta mea a te nō sunt abscondita.
Non erubescant in me, qui expectant te domine, domine virtutum.
Nō confundantur super me, qui querūt te deus israel.
Quōm propter te sustinui opprobrium, operuit confusio faciem meam.
Extraneus factꝰ sū fratribus meis, et peregrinus filius matris mee.
Quōm zelus domus tue comedit me, & opprobria exprobrātiū tibi, ceciderūt sup me.
Et operui in ieunio aiam meā, et factum

est

est ī opprobriū mihi.
Et posui vestimētū meū ciliciū, et factus sum illis ī parabolā.
Aduersū me loquebantur qui sedebant in porta, et ī me psallebant qui bibebant vinum.
Ego vero orationē meam ad te dñe, tempus beneplaciti deꝰ.
In multitudine mie tue exaudi me, in veritate salutis tue.
Eripe me de luto vt nō infigar, libera me ab his qui oderunt me, et de profundis aquarum.
Non me demergat tempestas aque, neq; absorbeat me profundum, neq; vrgeat super me puteꝰ os suū.
Exaudi me dñe qm benigna est mia tua, scdm multitudinem miserationum tuarum respice in me.
Et ne auertas faciē tuam a puero tuo, quoniā tribulor, velocit exaudi me.
Intende aie mee, et liberā

turned to my reproke.
I put on an heare coate also, and they iested vpon me.
They that sate in the gate spake agaynst me, & they ꝑ dranke wyne made songes vpon me.
But lorde I make my prayer vnto the, in ꝑ tyme of thy good wil o God.
Heare me in the multitude of thy mercy, in the trueth of thy saluation.
Take me out of the myre that I sticke not, deliuer me from thē that hate me, & out of the depe waters.
Let not the tempest of water drowne me, neither let the depe swalowe me vp, & let not the pyt shut her mouth vpon me.
Heare me o lorde, for thy mercy is kynde, loke vpon me accordyng vnto ꝑ multitude of thy mercies.
And turne not thy face from thy seruaunt, for I am in trouble, heare me spedely.
Take heede to my soule

and

and saue it deliuer me be-
cause of myne enemies.

Thou knowest my re-
proffe, my shame, and my
dishonour.

All thry that trouble me
are in thy sight, my heart
hath loked for rebuke and
wretchednes.

I loked for some to bee
heavy with me, and there
was none to comfort me,
and I founde none.

They gaue me galle to
eate, & when I was thir-
sty, they gaue me bitter
drinke.

Let their table be made
a snare to them, and a re-
ward, and an occasion of
falling.

Let their eyes be blinded
that they see not, and euer
bow doune their backes.

Powre out thyne indigna
tion vpon them, and let
thy wrathfull displeasure
take holde on them.

Let their habitacion be
voide, and no mã to dwel
in their tentes.

For they haue persecu-
ted

liberam ã: ppter inimi-
cos meos eripe me.

Tu scis improperiũ
meum et cõfusionem
meã, et reuerentiam
meam.

In cõspectu tuo sũt
oĩs q tribulãt me: im
properium expecta-
uit cor meũ, & miseriã

Et sustinui, qui si-
mul cõtristaretur et
nõ fuit, et qui conso
laretur, et nõ inueni.

Et dederunt in escã
meam fel, et in sitiẽ
mea potauerunt me
aceto.

Fiat mensa eorũ co
ã ipsis in laqueum:
et in retributiones,
et in scandalum

Obscurentur oculi
eorum ne videant, et
dorsum eorum semp
incurua.

Effunde super eos
iram tuam, et furor
ire tue comprehẽdat
eos.

Fiat habitatio eorũ
deserta, & in taberna
culis eorum non sit,
qui inhabitet.

Quoniam quem tu
per-

Posuerũt me i lacu inferiori, in tenebrosis et in umbra mortis.

They haue layde me in the lower pyt in darke places and in the shadow of death.

Super me cõfirmatus est furor tuus, et omnes fluctus tuos induxisti super me.

Thyne indignatiõ is fall vpon me, & thou vast layde vpon me all thy waues.

Longe fecisti notos meos a me, posuerũt me abominationem sibi.

Thou haste put awaye myne aquaintaunce farre from me, they take me as abhominable.

Traditus sum: nõ egrediebar, oculi mei lãguerunt pre inopia.

I am betrayed, I cannot get furth: my sight waxed dimme for lacke.

Clamaui ad te dñe tota die, expandi ad te manus meas.

Lord, I called vpon the, the whole daye, vnto the I haue stretched out my handes.

Nunquid mortuis facies mirabilia? aut medici suscitabunt, et confitebuntur tibi?

Wylt thou shewe wonders to ỹ ded, or shall the Phisitions rayse men againe to prayse the?

Nunquid narrabit aliquis in sepulchro misam tuam, & veritatem tuã in perditione?

Shal any man shewe thy mercy in the graue, & thy truth in destruction?

Nunquid cognoscentur in tenebris mirabilia tua, et iustitia tua in terra obliuionis?

Shall thy wonderous workes be knowen in the darke, and thy righteousnes in the lande of forgetfulnes?

Et ego ad te dñe clamaui, et mane oratio mea

And I haue to the cried O lorde, and early shall my

my prayer come before the Lorde, doest thou reiecte my soule, and turnest thou thy face fro me?

I am poore & in trauailes euen from my youth and when I was exalted I was cast doune and troubled.

Thy wrath hath passed ouer me, and thy terrours haue troubled me sore.

They came rounde about me al day like water, and compassed me together.

My louer and frend hast thou put farre from me, and mine acquaintaunce for my wretchednes.

Psalme. li.

The rage of the people against Christ. Christ is ordeined a king of his father. Rulers be exhorted to godly knowledge.

Why hath the Heathen raged? & why hath ỳ people imagined vayne thynges?

The kinges of the yerth stode vp, & the rulers came together agaynst the lord, and

mea preuenient te.

Ut quid dñe repellis orationem meã auertis faciem tuã a me.

Pauper sum ego et in laboribus a iuuentute mea: exaltatus aũt humiliatus sum et conturbatus.

In me trãsierũt ire tue, et terrores tui cõturbauerunt me.

Circundederũt me sicut aqua tota die, circundederunt me simul.

Elongasti a me amicum, & proximũ, et notos meos a miseria.

Psalmus. ii.

Impetus populi cõtra Christũ, Christ⁹ a patre rex statuit Rectores exitantur ad scientiam dei.

Quare fremuerunt gentes, et populi meditati sunt inania?

Astiterũt reges terre, et principes cõuenerunt in vnũ, aduersus

dominum: et aduersus Christum eius.

Dirúpam⁹ vincula eorũ: et proiiciam⁹ a nobis iugum ipsorũ.

Qui habitat i celis irridebit eos, et dominus subsãnabit eos.

Tunc loquetur ad eos in ira sua, & in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Syõ monte sanctum eius, prędicans præceptum eius.

Dñs dixit ad me, filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tanq̃ vas figuli confringes eos.

Et nunc reges intelligite: erudimini qui iudicatis terram.

Seruite dño i timore:

and against his Christ.

Let vs breake their bondes asonder, & let vs cast awaye their yoke frõ vs.

He that dwelleth in heauen shall laugh them to scorne, and the lorde shal haue them in derision.

Then he wil speake vnto them in his wrath, & vexe them in his sore displeasure.

I truely am made kyng of him, ouer Syon his holy hil, preachyng his precept.

The lorde sayde to me, thou art my sonne, this day haue I begotten the.

Aske of me, and I shall geue the, the Gentiles for thyne inheritaunce, and the vtter part of ỹ yearth for thy possession.

Thou shalt rule them with an yron rodde, and breake them in peces like a potters vessel.

And nowe, ye kynges vnderstand, be learned ye that iudge the yearth.

Serue the lorde in feare,

and

and reioyce to him with reuerence.
Get diſcipline, that the lord be not angry, and ye pereſhe frō the right way When his anger ſhalbe kyndled for a ſhort whyle bleſſed are all they that truſt in him.

re: et exultate ei cum tremore.
Apprehendite diſciplinā nequando irascatur dominus, & peraris de via iuſta.
Cū exarſerit in breui ira eius, beati omnes qui confidunt in eo.

Pſalme. lix.

¶ The prayer of Chriſt for him ſelfe & for his brethren, againſt his perſecutours.

Pſalmus. lix.

¶ Oratio Chriſti p ſe et fratribus, cōtra perſecutores ſuos.

Delyuer me from my enemies o my god delyuer me from thē that riſe againſt me.
Delyuer me frō the workers of wickednes, ſaue me fro the bludſhedders.
Hor lo they haue catched my ſoule, ſtoute men haue aſſaulted me.
There is no iniquitie nor faut in me, O lorde, without iniquitie haue I rūne and directed my way.
Aryſe to ſuccour me and loke, and thou lorde God of might, God of Iſrael.

Eripe me de inimicis meis deus meus, et ab īſurgētibus in me libera me.
Eripe me de operātibus iniquitatem: et de viris ſanguinum ſalua me.
Quia ecce ceperunt animam meā: irruerunt in me fortes.
Neqz iiquitas mea neqz peccatum meū dñe: ſine iniquitate cucurri et direxi.
Exurge in occurſum meum, et vide: et tu domine deus virtutū deus Iſrael.

Styre

Intende ad viſitandas oēs gentes: non miſereaꝛis oib⁹ qui operātur iniquitatē.

Conuertētur ad veſperam, & famem patientur vt canes: et circuibunt ciuitatē.

Ecce loquent in oꝛe ſuo, et gladius in labiis eoꝛum: quoniā quis audiuit?

Et tu domine derideb̄is eos, et ad nihilum deduces omnes gentes.

Foꝛtitudinē meam ad te cuſtodiā: qꝛ deꝰ ſuſceptoꝛ meus, deꝰ meus, miſericoꝛdia eius pꝛeueniet me.

Deus oſtendit mihi ſuper inimicos meos: ne occidas eos, nequando obliuiſcātur populi ſui.

Diſperge illos in virtute tua: et depone eos, pꝛotectoꝛ meus domine.

Delictum oꝛis eoꝝ ſermonem labioꝝ ipſoꝝ, et cōpꝛehendātur in ſuꝑbia ſua.

Et

Styre to viſet al the gentiles, haue mercy of none that woꝛke iniquitie.

They ſhalbe conuerted at euen, and ſhalbe as hungry as dogges, and ſhall compaſſe about the citie.

Lo, they wil ſpeake with their mouth, and a ſwerde is in their lippes, foꝛ who hath heard?

And thou Lоꝛde ſhalte haue them in deriſion, and thou ſhalt bꝛyng al Gentiles to naught.

My ſtrength I ſhall aſcribe to the, foꝛ thou arte God my defendoure, my God, his mercy wyll pꝛeuent me.

God ſheweth me howe I ſhuld deale with myne enemies, kil them notleſt my people myght foꝛget.

Scatter them abꝛode by thy might, and put them doune O lоꝛde my pꝛotectour.

Foꝛ the ſynne of their mouth, and foꝛ thewoꝛdes of their lippes, let them be taken in their pꝛide.

Foꝛ

For their blasphemye & lyyng, they shalbe notified to be destroyed.

In the wrath of distruction and they shal not remayne, & they shal know that God hath rule ouer Jacob and ouer all the coastes of the worlde.

They shalbe conuerted at euen, and shalbe as hungry as dogges & shal compasse aboute the citie.

They scatter a brode for meate, yt they haue not ynoughe, they wyll murmur.

As for me, I wyll syng of thy power, and praise thy mercye betyme in the morwyng.

For thou haste bene my defendour, and refuge, in the day of my trouble.

Unto the O my helper, wyll I syng, for thou O God arte my defendour, my God, my mercy.

Et de execratione et mẽdatio annũciabũtur in cõsummatiõe.

In ira cõsummationis et non erunt: et scient, quia deus dominabitur Jacob, et omnium finium terre.

Conuertẽtur ad vesperam, et famem patiẽtur vt canes & circuibunt ciuitatem.

Ipsi dispergent ad manducandum: si vero nõ fuerint saturati, et murmurabant.

Ego autem cãtabo fortitudinem tuam: et exaltabo mane misericordiam tuam.

Quia factꝰ es susceptor meus et refugiũ meum in die tribulationis mee.

Adiutor meus, tibi psallam, quia deus susceptor meus es, deus meus misericordia mea.

¶ Passio seruatoris nostri Jesu Christi secundum Johannem.

EGressus est Jesus cum discipulis suis trans torrentē Cedron, vbi erat hortus, in quem introiuit ipse et discipuli eius. Sciebat autem et Judas qui tradebat eum, locum: qz frequenter Jesus cōuenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et. pharisęis ministros: venit illuc cum laternis et facibus et armis. Jesus itaqz sciens oīa que uentura erant super eum, processit et dixit eis. Quem queritis? Responderūt ei: Jesum Nazarenū. Dixit eis Jesus: Ego sū. Stabat autem et Judas qui tradebat eū, cū ipsis. Vt ergo dixit eis, ego sum: abierunt retrorsum: et ceciderunt

¶ The passion of our sauiour Jesu Christ, written by sainct. John.

IESVS went furth with his disciples ouer the broke Cedrō, where was a gardē, into ꝑ which he entred with his disciples. Judas also (which betraied him) knew ꝑ place, for Jesus oftētimes resorted thither with his disciples. Judas than after that he had receiued a bād of mēn ministers of ꝑ high priestes & pharisies, came thyther wt lāterns & tresches, and weapons. Than Jesus knowing al thinges that shoulde come on him, went furthe and sayde vnto thē, whō seke ye? They answered him, Jesus of Nazareth, Jesus said vnto thē, I am he. Judas also which betraied him stode with them. But as sone as he had sayd vn-

to

to the, I am he, they went backewardes and fell to grounde. And he asked the agayne, whom seke ye? They sayd, Jesus of Nazareth, Jesus answered I sayde vnto you. I am he yf the ye seke me, let these go their waye, ꝓ ꝑ saying might be fulfilled whiche he spake: of the whiche ꝑ gaueſt me, haue I not loste one. Simon Peter had a swerd & drewe it, & smote the high priestes seruaunt and cut of his right eare: The seruantes name was Malcus. Tha sayd Jesus vnto Peter: put vp thy swerde i the sheath. Wilt thou not ꝑ I shal drinke of the cup whiche my father hath geue me? Than the cõpany & the captaine & the ministers of the Iewes toke Jesus & bounde him, and led him awaye to Anna first, for he was fatherinlaw vnto Cayphas whiche was ꝑ high priest the same yeare. Cayphas was he that gaue counsel,

to the

ciderunt in terram. Iterum ergo interrogauit eos. Quẽ queritis? Illi dixerunt, Jesum Nazarenum. Respondit Jesus: dixi vobis: qꝛ ego sum: si ergo me queritis, sinite hos abire: Ut impleretur sermo quẽ dixit: quos dedisti mihi, non perdidi ex eis quemq̃. Simon ergo ꝑetrus habens gladium: eduxit eum et percussit pontificis seruum, et abscidit auriculam eꝰ dexteram. Erat autẽ nomẽ seruo Malchꝰ Dixit ergo Jesꝰ Petro: mitte gladiũ tuum in vaginam. Calicẽ quem dedit mihi pater, nõ vis vt bibã illum? Cohors autẽ et tribunꝰ et ministri Judeorũ cõprehenderunt Jesum, et ligauerunt eum, et adduxerunt eum ad Annã primũ: erat enim socer Caiphe, qui erat pontifex anni illius. Erat autẽ Caiphas qui consilium dede-

 erat

erat Judeis: Quia expedit vnum hominē mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autē ille erat notus pontifici, et introiuit cum Jesu in atrium pontificis: Petrus autē stabat ad ostium foras. Exiuit ergo discipulus alius, qui erat notus pontifici, & dixit ostiarie, & introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem serui et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autē et cum eis, Petrus stans et calefaciens se. Pontifex ergo interrogauit Jesū de discipulis suis, et de doctrina eius. Respōdit ei Jesus: Ego palam locutus sum mūdo, ego semper docui in synagoga, et in tē

to the Jewes, that it was expedient ỹ one mā should dye for the people. And Symō Peter folowed Jesus & another disciple, the disciple was knowen of the high priest, & went in with Jesu into the paleys of ỹ high priest, but Peter stode at the dore without. Than went out the other disciple whiche was knowen vnto the high priest, & spake to the damosel that kept the dore, & brought in Peter. Thā saide ỹ damosel that kept ỹ doore vnto Peter, art not thou one of this mans disciples to? He denied it, & said, I am not: The seruauntes & the ministers stode there, and had made a fyre of coales for it was colde, and they warmed thē selues, Peter also stode among thē and warmed him selfe: Thā ỹ high priest asked Jesus of his disciples & of his doctrine, Jesu answered hī. I spake openly i the world I euer taught in the Synagoge

nagoge and in the temple, wither al ỹ iewes reſorted & in ſecret haue I ſaid nothyng: why aſkeſt thou me? Aske thē which hard me what I ſaid vnto thē: Behold e, they cā tel what I ſayd: whā he had thus ſpoken, one of the miniſters whiche ſtoode by. ſmote Jeſus on the face, ſayyng: ānſwereſt thou the high prieſt ſo? Jeſus anſwered him: Ik I haue euil ſpoken, beare witnes of euil: it I haue wel ſpoken, why ſmiteſt thou me? And Annas ſēt him bound vnto Cayphas the high prieſt. Symon Peter ſtode & warmed him ſelfe. And they ſayde vnto him, art not thou one of his diſciples too? He denied it, and ſayd, I am not. One of the ſeruauntes of the high prieſt his colen whoſe ear Peter ſmote of, ſaid vnto him: Dyd not I ſe the in the garden with him? Peter denied it againe, & immediatly the cocke crewe.

plo quo omnes Judei conueniunt, et in occulto locutus ſum nihil. Quid me interrogas? Interroga eos qui audierunt ḋ locut⁹ ſum ipſis, ecce hi ſciunt que dixerim ego. Hec autē cū dixiſſet, vnus aſſiſtens miniſtrorum dedit alapam Jeſu, dicens. Sic reſpondes pontifici? Reſpōdit Jeſus: Si male locutus ſum: teſtimoniū phibe de malo: ſi autem bene, quid me cedis? Miſit cum Annas ligatum ad Caiphā pōtificē. Erat autem Simō Petr⁹ ſtans & calefaciēs ſe. Dixerūt ergo ei. Nū quid et tu er diſcipulis eius es? Negauit ille, et dixit, nō ſum. Dixit ei vnus ex ſeruis pōtificis, cognatus eius, cuius abſcidit Petrus auriculam. Monne ego te vidi in horto cum illo? Iterum ergo negauit Petrus, et ſtatim gallus cantauit.

Than Jducunt

Ddux erunt ergo Jesum a Caipha in prætorium. Erat autem mane, et ipsi non introierũt in prætoriũ, vt non contaminarẽtur: sed vt manducarent pascha. Exiuit ergo Pilatus ad eos foras, & dixit. Quam accusationem affertis aduersus hominẽ hunc? Responderũt et dixerunt ei: Si nõ esset hic malefactor, non tibi tradidissem9 eum. Dixit ergo eis Pilatus. Accipite eũ vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei Judei. Nobis non licet interficere quẽq. Vt sermo Jesu impleretur quẽ dixit, significans qua morte esset moriturꝰ. Introiuit ergo iterũ in prætorium Pilatꝰ, et vocauit Jesum et dixit ei. Tu es rex Judeorum? Respondit Jesus: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatꝰ: Nũ quid

Than led they Jesus frõ Cayphas into the hal of iudgement, it was in the morning, & they them selfes went not into ỳ iudgement hal, lest they shoulde be defiled, but that they might eate the Paschal lambe. Pylat then went out vnto them and sayd: what accusatiõ bring you agaynst this man. They answered and sayd vnto him, if he were not an euil doer, we wolde not haue delyuered him vnto the. Than sayde Pylat vnto thẽ. Take ye him, & iudge him after your one law. Than the iewes said vnto him. It is not lawfull for vs to put any man to death, that the wordes of Jesus might be fulfilled, whiche he spake, signifying what death he shuld dye. Than Pylat entred in to the iudgement hal againe, and called Jesus, & sayde vnto him, art thou the kyng of Jewes? Jesus answered, saiest thou

that

that of thy selfe, or dyd o-
ther tel it the of me? Pilat
answered. Am I a Iewe?
Thyne owne nation and
high prestes haue delyue-
red the vnto me, what hast
thou done? Iesus answe-
red: my kyngdome is not
of this worde, if my kyng
dome were of this worlde
then wolde my ministers
surely fight, that I should
not be delyuered to the ie-
wes but now is my kyng
dome not frō hence. Pilat
sayd vnto him, art thou a
kyng than? Iesus answe-
red: Thou sayest that I
am a kyng, for this cause
was I borne, and for this
cause came I to the worlde
that I shoulde beare wit-
nes vnto the trueth. And
all that are of the trueth
heare my voice. Pilat said
vnto him, what is truth?
And when he had sayde
that, he went out againe
vnto the Iewes, & sayde
vnto them: I fynd in him
no cause at all, ye haue a
custome that I shoulde de
liuer

quid ergo Iudeus
sum? Gens tua & pō
tifices tradiderūt te
mihi. Quid fecisti?
Respondit Iesus:
Regnum meum non
est de hoc mundo: si
ex hoc mundo esset
regnum meum, mini
stri mei vtiq; decerta
rent vt non traderer
Iudeis: nunc autem
regnum meum nō est
hinc. Dixit itaq; ei
Pilatus. Ergo rex
es tu? Respondit Je
sus. Tu dicis quia
rex sum ego. Ego in
hoc natus sum, et ad
hoc veni in mūdum,
vt testimonium per-
hibeam veritati. Om
nis qui est ex verita-
te, audit vocem me-
am. Dicit ei Pilat⁹.
Quid est veritas?
Et cum hoc dixisset,
iterum exiuit ad Iu-
deos, & dixit eis. Ego
nullam inuenio in
eo causam. Est au-
tem consuetudo vo-
bis vt vnum dimit-
tam vobis in pa-

sche.

xit foras Jesum: sedit pro tribunali i loco qui dicitur Lithostratos Hebraice Gabatha. Erat autem parasceue paschæ hora quasi sexta, et dicit Judeis. Ecce rex vester. Illi autem clamabant: tolle tolle crucifige eum. Dicit ei Pilatus. Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi Cesarem. Tũc ergo tradidit eis illũ, vt crucifigeretur. Suscepe runt autem Jesum, et eduxerunt eum. Et bajulans sibi crucem exiuit in eum qui dicitur Caluarie locus hebraice autem Golgotha, vbi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit aũt et titulum Pilatus: et posuit super crucem. Erat autem scriptum Jesus Nazarenus rex Judeorum. Hunc ergo titulum multi

that saiyng, he brought Jesus furth & sate doune to geue sentence, in a place called the Pauement, but in the Hebrue Gabbatha It was Pasch eus, about the sixt hour, And he sayd vnto the Jewes. Beholde your king, but they cryed away wt hym, away with him. Pilat said vnto them Shall I crucify your king? The high priestes answered, we haue no king but Ceasar. Then delyuered he him vnto thẽ to be crucified. And they toke Jesus & led hym away, & he bare his crosse, and went furth to a place called the place of dead mens sculles (which is named in Hebrue Golgotha) wher they crucified him. And with him .ii. other, on eyther syde one, & Jesus in the middes. Pilat wrote a title, & put it on ỹ crosse. The writing was, Jesus of Nazareth kyng of the Jewes. This title redde many of ỹ Jewes, for the

place

multi Judeorum legerunt quia propè ciuitatem erat locus, vbi crucifixus erat Jesꝰ. Et erat scriptū grece, latine, & hebraice. Dicebant ergo pilato pontifices Judeorum: noli scribere rex Judeorum: sed quia ipse dixit, rex sū Judeorum. Respondit. Pilatus. Quod scripsi scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimēta eius et fecerunt quatuor partes, vnicuiq; militi partem et tunicā. Erat autē tunica inconsutilis, desup contexta per totum. Dixerunt ergo adinuicem. Non scindamus eam, sed sortiamur de illa cuius sit. Ut scriptura impleretur dicens: partiti sūt vestimenta mea sibi, et super vestē meā miserūt sortē. Et milites quidem hec fecerūt. Stabant autem iuxta crucem Jesu mater eius, et soror matris

place where Jesus was crucified, was nigh to the citie. And it was wrytten in Hebrue, Greke and Latine. Then sayd the high priestes of the Jewes to Pilat, wryte not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pilat answered: what I haue writtē, that haue I written. Than the souldiers, when they had crucified Jesus, toke hys garment and made iiii. partes, to euery souldier a part, & also his coat The coate was without seame, wroughe vpon throughout And they said one to an other, let vs not deuide it, but cast lottes, who shall haue it. That the scripture might be fulfilled, whiche sayeth: they parted my raymēt among them, and on my coate dyd they cast lottes. And the souldiers did this in dede ¶ There stode by ꝑ crosse of Jesus his mother and his mothers sister, Mary

the

tris ei⁹, Maria vxor Cleophe et Maria Magdalene. Cū vidisset ergo Jesus matrem, et discipulū stā tem quem diligebat, dicit matri sue: Mulier: ecce filius tuus, Deinde dicit discipulo; Ecce mater tua. Et ex illa hora accepit eam discipul⁹ in suam. Postea sciens Jesus q; omnia consummata sunt, vt cō summaretur scriptura, dixit: Sitio. Vas autem erat positum aceto plenū. Illi autem spongiam plenā aceto hysopo circumponentes obtulerūt ori eius. Cum ergo accepisset Jesus acetum, dixit. Consummatum est. Et inclinato capite tradidit spiritum. Judei ergo (quoniam parasceue erat) vt non remanerent in cruce corpora sabbato, (erat enim magnus dies ille sabbati) rogauerūt pilatum, vt frangerētur

the wife of Cleophas and Mari Magdalene. When Jesus sawe his mother and the disciple standyng, whom he loued, he sayde vnto his mother. Woman beholde thy sonne. Then sayd he to the disciple: behold thy mother; and from that houre ỹ disciple toke her for his owne. After that when Jesus perceyued that al thinges were perfourmed, that ỹ scripture might be fulfilled: he sayd, I thirst. Ther stode a vessel ful of vinegre by. Then they filled a sponge with vinegre, & wound it about with ysope & put it to his mouth. Assone as Jesus had receyued of the vinegre, he sayd: It is finished, & bowed his head and gaue vp the gost. The Jewes then bycause it was the Sabboth euen, that ỹ bodyes should not remayne vpon ỹ crosse on the Saboth day (for that Saboth daye was an high day) besought Pilat that

their

their legges might be broken, and that they myght be taken downe. Then came the souldyers and broke the legges of the fyrste, and of the other, which was crucified with Jesus. But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges but one of the souldiers with a speare thrust hym into the side, & furthwith came there out blud & water, & he that sawe it bare recorde, and his record is true, and he knoweth that he sayeth trueth, that ye myght beleue also, for these thynges were done that ꝑ scripture shulde be fulfilled, ye shal not breke a bone of him. And again an other scripture sayth. They shall se him, whom they haue pyed. After Joseph of Aromathia (which he was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilat, that he might take

frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cū eo. Ad Jesum autē cum venissent, & viderunt eum iam mortuum nō fregerūt eius crura, sed unus militum lancea latus eius aperuit, et continuo exiuit sanguis et aqua: Et qui vidit, testimonium perhibuit, et verum est testimonium ei⁹. Et ille scit quia vera dicit, vt et vos credatis. Facta sunt enim hec, vt scriptura impleretur. Os non cōminuetis ex eo. Et iterum alia scriptura dicit. Videbunt in quem trāsfixerunt. Post hec autem rogauit Pilatum Joseph ab Aromathia (eo quod esset discipulus Jesu, occultus autem propter metū Judeorum) vt tolleret corpus Jesu Et permisit Pilatus.

Venit autem et Nicodem⁹ qui venerat ad Jesum noctε pri-mum ferens mixturā myrrhe ε aloes quasi libras centum. Acceperūt autem corpus Jesu et ligauerunt illud lintheis cum aromatib⁹, sicut mos est iudeis sepelire. Erat autem in loco vbi crucifix⁹ est, hortus, et in horto monumentum nouum, in quo nondū quisq̄ positus erat. Ibi ergo propter parasceuen Judeorum, quia iuxta erat monumentum, posuerunt eum.

And Pilat gaue hym licence: And there came also Nicodemus whiche at the beginnyng came to Jesus by nyght, and brought of Myrrhe and Aloes mingled together, aboute an C. pounde weyght. Then toke they ỹ body of Jesu ε wosid it in linē clothes, with the odours, as ỹ maner of ỹ Jewes is to bury. And in ỹ place where Jesus was crucifyed, was a garden, ε in the garden a newe sepulchre, wherein was neuer man layed. There layed they Jesus bicause of ỹ Jewes Sabboth euen, for the Sepulchre was nigh at hand.

℣. Orationes de passione saluatoris nostri Christi. Benedictus sit pater ε filius et spiritus sanctus.

℟. Laudem⁹ et exaltem⁹ eū ad oēs ētitatē

℣. Prayers of the passion of our sauiour Christ.

℟. Blessed be ỹ father, ε the sonne, and the holy gost.

Let vs prayse hym and exalt hym worlde without ende.

℣. Omnipotens deus et celestis pater misericordia et bonitas tua immensa atq̄ infinita est.

℣. Almighty God our heauenly father, thy mercy ε goodnesse is infinite,

Nulla

nitie, & without measure. It is thy mercy, & no goodnes that was i vs, whiche moued the to send into the world thyne onely begotte eternal sonne, to take our nature vpon hym, & therin to worke the mistery of our redēptoin and salvation, accordyng as thou haddest appoynted, and haddest spoken before by the mouthes of al thy prophetes, which were from the begynnyng. And it was thy blessed wyll, thy mercy & goodnes towardes vs, that thy heauenly sōne did suffre persecutiō, trauaile and aduersite, betrayed of his owne frēd & disciple Judas, was traytrously takē and caried away, to be falsly accused, and vniustly condemned to be cruelly bet & scourged. And finally, with most scornefull rebukes, to be put to most painful and shamefull death that coulde be deuised.

All this O heauenly father

Nulla nostra dignitas, sed mia tua tm mouit te vt filiū tuū vnigenitū et eternū ad nostram naturam suscipiendā, in mundum demitteres, vt (quēadmodū constitutum abs te, et per omnium prophetarū tuorū ora ā ab initio mundi fuerāt, predictum,) sacramentum in ea redēptionis et salutis nostre efficeret Misericordia tua et bonitate, setā tua erga nos voluntate effectū est vt celestis filius tuus multas et umnas, graues calamitates & diras miserias sustineret, ab amico et discipulo iuda proderetur, prodit oris in mortē caperetur, abduceretur, falso accusaretur, iniuste condēnaretur crudeliter verberaretur et flagellaret, multis denīq cōtumeliosissimis iactatus, morte oim acerbissima atq ignōiniosissima afficeret. Hec tm nra causa

pater celestis effecisti mia ac sacrosancta volũtate tua inducꝰ non modo ad tuã tam iram indignationẽq; tuã placandũ, quã tũ primorum parentum offensa commeriti sumus tum sanctorum mãdatorum tuorum preuaricatione quotidie commeremur, sed etiam, vt in gratiam tecum fauorẽq; redeamus. vt donis tuis celestibꝰ imbuamur, vt omnes vite nostre dies tibi in sãctitate et iustitia seruiamus. Vt gratuito denique passionis charissimi filii tui beneficio, & sanctissimi sanguinis precio participes efficiamus infinite & inestimabilis glorie tue beatitudinisq; celestis. Itaq; precamur abs te pater celestis, effũde super nos spiritum sãctum tuum, gubernacorda nostra, vt clare videamus, et cõstãter fruamur huic tue reuelati bonitati per filium

ther, was done through thy mercy and blessed will for our sakes not onely to answere & satisfy thy iust wrath and angre whiche we had deserued both for the offences of oure fyrst parentes, and yet dayly do deserue by transgressyng thy holy commaundementes, but also to restore vs again vnto thy grace and fauoure, to indue vs with thy heauenly giftes, that we myght serue the in holines and righteousnes al ỹ dayes of our life. And finally to make vs by the free benefite of thy derely beloued sonnes passyon, and the price of his most precious blud, partners wt him of thyne infinite & vnspeakable glory & blisse in heauẽ. Wher fore o heauenly father, we beseche the poure vpon vs thyne holy spirit, & make vs in our heartes clearly to se, & most stedfastly to beleue this thyne infinite gracious goodnes shewed

and

& geuen vnto vs by thyne owne sonne our sauiour Jesus Christ: and with this beleefe make vs to put our confidence and hope of saluation in hym whom thou hast appointed to be oure onely redemer and sauiour. Make vs alway to render vnto the, most humble and hearty thankes for thine incomprehensible mercy and goodnes towardes vs. Finally, make vs to professe the death of thy dearely beloued sonne, in renouncyng & forsakyng all sinne, þ we may plainely appeare to rise with hym in newnesse of life, in righteousnes, innocency, & al true holines, & after this lyfe to reigne with hym in euerlastyng glory. Heare vs our heuenly father, for oure Lorde Jesu Christes sake. Amē.

ALmighty god our heauenly father we beseech thy gratious goodnes, that like wyse as thy onely begotten and dearly

filium tuum seruatorem nostrum Jesum Christū date & demōstrate, hancq; fiduciā efficite vt omnem fiduciam spem & salutis in illo ponamus, quē tu vnicū redēptorem seruatoremq; nostrum esse voluisti. Efficiet, vt þ tua incomprehēsa erga nos bonitate et misericordia, humillimas et maxime volūtarias meritas tibi debitasq; gratias agam⁹, efficiet denicq; sic nos morte charissimi filii tui in repudiādo ppulsandoq; petō pficiet, vt liquido pateat nos cū illo in nouitate vite, iustitia innocētia et vera sāctitate resurgere, vt post hunc vite curlū cū illo in sempiterna gloria regnare possumus. Exaudi nos pater celestis. Per christum dñm nēm Amē.

OMnipotens deus & celestis pater, immēsam bonitatē tuā precamur, vt quēadmodum vnigenit⁹ et

 cha-

charissimus filius tuus saluator noster Jesus Christus pro sacrosancta voluntate sua mortem obiit voluntarie, et acerbissimam pro nostra redemptione et salute passionem, idque prouidentia sua et certa prænotione excepit, sic nos quandocunque tibi visum fuerit crucem nostram aut crucis aliquam in hunc nostros inicere, voluntarie eam ac patienter ferramus, ad certam fidei nre in extremum diem prouectum faciendum, et ad sempiternam gloriam tuam. Exaudi nos pat celestis. Per xpm dnm nrm. Amen.

Saluator mundi redemptor noster Jesu Christe qui in extrema cena cum discipulis tuis sacrosanctum corpus tuum et sanguinem sub specie panis et vini porrexisti eisdem, da nobis, vt constanter credamus et benigne agnoscamus infinitam et interminatam potentiam tuam, et nunquam comprehensibilem

ly beloued sonne oure saluiour Jesus Christ, according to his blessed wyll, suffred willingly death & bitter passion for oure redemption and saluation, hauyng therof forelyght & certeine knowlege: So in like maner whensoeuer it shalbe thy pleasure to lay like crosse and affliction vpon oure backes, that we may also willingly and patiently beare it, to ỹ true trial of our faith against the latter daye, & to thy euerlastyng glory. Heare vs our heauenly father, for our lorde Jesus Christes sake. Amen.

O Jesu Christ, whiche in thy last supper, with thyne Apostles dydest cõsecrate thy blessed body and blud vnder the fourme of bread & wyne: Graunt vs we beseeche the euer stedfastly to beleue & kyndely to acknowledge thine infinite & almighty power, thy incomprehensible loue towardes vs, and

that

that we may alway worthily receiue ꝑ same blessed sacrament accordyng to thy holy ordinaunce, that thereby we maye obtaine increace of al godlynes in vnitie of spirite, wt the our head, & by the and thy spirit with al the company of them that be truly thyne: whiche be thy spiritual and mistical body, & our spiritual & christen brethren. Heare vs our sauiour Christ for thy name sake. Amen.

ALmighty god our heauenlye father, whiche sufferedest Peter the Apostle, presumyng of his owne power miserably to fall, not onely in the denyal of his maister Christ for feare of an hand mayde, but also in forswerying and cursyng of him selfe, if euer he knew him: Graunt vs we beseche the merciful father, the we neuer presume of our owne mighes power, but being in ours owne heartes hũble

henclũ latis tuũ erga nos amorẽ, vt digne lemp hoc sctissimum mysteriũ, quẽadmodũ abs te diuinitus institutũ est recipiamus, vt ex eo ois pietatis incremẽtum in vnitate spũs tecũ ta pite nostro obtineamus: ꝑ te spiritũqz tuũ omniũqz tuorũ societatẽ, q̃ spirituale misticũqz corpus tuũ habẽtur, & spirituales Christianiqz frẽs nri existunt. Exaudi nos seruatorz xp̃e ꝓpter nomẽ tuũ.

OMnis deus et pater celestis, q̃ Petrũ apostolũ de suis viribus sese efferentẽ, miserabiliter cadere passus es, nõ modo in magistro Christo pre formidine cuiusdã ancille denegãdo, sed etiã peierãdo & sepsũ deuouẽdo, si vnq̃ xp̃m cognouisset: eõcede quesumus misericors pater, vt nũq̃ de nris viribus aut roborẽ nos vendicemus sed

till corpibus

cordibus humilib⁹ ac demissis, nostrā iſtiꝰ vitatē, fragilitatē, imbecillitatēq; agnoſcamus: ꝓbus in re bus gerēdis de potenti manu tua, fiermitatē ꝑ robur accipiam⁹ ad gratā acceptamq; expletionē diuie beatē q voluntatis tue. Exaudi nos pē celeſtis ꝑ xpm dñm nrm.

BEnedicte ſeruator Jeſu xpe q i grauiſſimo animi tui merore, ꝑ itolerabili angore, quē ante paſſionē tuā ereceptiſti, ꝓiecta in terrā facie ad celeſtē patrem precatiōes adhibebas da nobis gratiā ꝑ ſeti ſpūs ꝓſidiū vt nos ſimiliter, in omnib⁹ animi ꝑturbationib⁹ et mūdi huiꝰ tumultib⁹ humili aſſiduaq; precatiōe ad ꝓſidiū conſolationemq; celeſtis patris contenda mꝰ. Exaudi nos chriſte ꝓpter nōmen tuum Amen.

OMnipotēs deꝰ eterne pater, memoria

ble ꝑ lowly, knowledging our owne infirmitie, frailtie ꝑ weakenes, may ſuccour in al our aſſayres, receiue at thy mighty hād, ſtrēgth and conſort to the acceptable performaunce of thy holy ꝑ bleſſed wyll. Heare vs our heauenly father, for our lorde Jeſus Chriſtes ſake, Amen.

OVre bleſſed ſauiour Jeſu Chriſt, whiche inwhat great heauines of thy ſoule, and intollerable anguiſhe, which thou ſuſteinedſt before thy paſſion: diddeſt fal doune vpon thy face in prayer vnto thy heauenly father, geue vs grace ꝑ ayd, of thy holy ſpirit, that we likewiſe in all heuynes of myndc and troubles of this worlde, tūne euermore by moſt humble and inſtante prayer vnto the ayde and conſort of our heuenly father. Heare vs our ſauiour Chriſt, for thy name ſake. Amen.

ALmighty God eternall father, we dꝰ remembꝛe,

remembre, that in the condemnation of thine owne dearely beloued son, that most innocent lambe our sauiour Jesus Christ, the iudge dyd syt, wytnesses were brought, Christ was presented & condemned, & al trueth there was trodē vnder fote, al vnryghteousnes did reigne, & innocency condemned. O most gratious lord and father, graunt vnto our heades and rulers, that they may euer in al their iudgementes, iudge according to true iustice & equitie without corruption, partialitie and wicked dissimulation to the oppression of wickednes, and to the maintenaunce of thy euerlasting truth, iustice, honour and glory. Heare vs our heauenly father, for our lord Jesus Christes sake. Amē

¶ A prayer in ỹ morning.

O Lorde God almighty, towhō & before whom all thinges are manifest, we confesse that we be miserable synners, and that we haue offended thee in thought, worde and dede, and that we deserue thy wrathe and indignation, but we repente vs of our synnes, and are sorie for them, and we beleue in thy sonne our lord Jesus Christ, and we desire of thee mercy and forgiuenes, for his sake, and we promise to amende our lyues, and to serue thee truely for the time to come, and to walke in thy holy commaundementes, and to continue in thy holy worde, vntil our lyues ende, that we may be saued through thy mercy, in the same our lord Jesus Christ, to whom with thee and the holy ghost be al honour and glory, world without ende. Amē

¶ Precatio in aurora.

Domine deus omnipotens, cui omnia exposita manifesta

manifesta tenemus, dum cōdēnaretur charissimus tuus filius, innocens agnus seruator Jesus Christus, iudicē sedisse ꝓ tribunali testes citatos Christū adductū i iudiciū & cōdēnatū, vt quāꝯ nobis certissimū sit veritatē ibi cōculeatā esse iustitiā dominari, inocētiā electā. Itaqꝫ dñe & pater benignissime, ꝓmoribus nostris et magistratibus concede, vt in oibus iudiciis et equo & bono incorrupte iudiciū sine iniquitate et dissimulatiōe faciant. Ex quo fiet vt oēs ꝓsultates oppimentē, sempiterna veritas, honor & gloria tua amplificētur. Exaudi nos celestis pater Per Christum dominum nostrum. Amen.

festaqz sunt qui ne passerē quidem sine tua prouidētia in terrā cadere permittis, quiqz superioribus etatibus maiores nostros sancto tuo spiritu dirigebas, Abraamū, Isaacum, Jacobum in semitis viisqz tuis, et cum iuuenior Tobias apparare tet iter alienas in terras, ducē vie sanctū illi angelum preparasti, concede hodierno die hoc mihi misero peccatori (quem verbo tuo excitas ad te inuocandum, si quo tempore erumne incidant) vt spiritum tuum sanctum habeam ducem vie itineriqz diurni, vt ad diuinā voluntatem mētemqz tuam proximi salutem, et gloriam nominis tui ambulem, qui viuis et regnas ad eternitatem. Amen.

manifest, and playne: which sufferest not a sparowe to lyghte on the grounde without thy prouidence, and whiche in tymes past by thy holy spirit diddest guyde oure forefathers, Abrahā, Isaac and Jacob, in thy pathes and wayes, & against the goyng of yong Tobie into a straunge countrey, diddest prouyde thy holy Angel, and messēger to be his guyde: graūt me this day most wretched sinner (whom by thy word thou dost encourage to cal vpon the in all tymes of nedes and necessities) that I may haue thy holy spirit, to directe my pathes & wayes this daye, that I may walke according vnto thy godly wyll & pleasure, profite of my neighbour & glory of thy name: which liuest and reignest word without ende. Amē.

¶ Precatio cum surgis.

A prayer at your vprysyng.

Domine

O Lord

O LORD Jesu Christ whiche arte the verye bright lumne of the world, euer rising, neuer falling, whiche with thy holsom loke engendrest, preseruest, norischest, and makest ioyful al thinges that are in heauen and in yearth: Shine fauourably I beseche the vnto my spirit, that the night of sinnes and mystes of errours driuen awaye, by thyne inwarde light, I maye walke all my life without stumblyng and offence, comely as in the day tyme, being pure frō the workes of darkenes, Graūt this o lorde, which liuest and reygnest with the father & the holy gost world without ende. Amē.

¶ A prayer before ye go to bed.

O Lord, whiche art onely god true gratious & mercyfull, which cōmaūdest them, that loue thy name,

Domine Jesu Christe, qui es clar⁹ mundi sol, cui⁹ oriēs nunq; occidens, qui salubri aspectu tuo procreas, conseruas, nutris, exhileras celestia terrestriaq; omnia, benigne illustra precor spiritum meū, vt nocte peccatorū, et caligine errorum interno lumine tuo depulsis, offe tēpus vite sine offensione, et titubatione vt in die decore ambulem, solatus ab omnibus operibus tenebrarū. Concede hoc dñe qui viuis et regnas cum patre et spiritu sctō ad eternitatē. Amen.

¶ Precatio ātequā petas lectum.

O Domine q̄ es vn⁹ de⁹ ver⁹, benign⁹, & misericors, q̄ p̄cepti sti diligētibus nomē tuum,

tuum, omnẽ curam & timorem abiicere, et in te cõiicere, qui mi sericorditer promisisti, te futurum ab inimicis protectorẽ, in periculis refugiũ, in diu gubernatorem, in tenebris lumẽ, noctu vigilem, et perpetuo excubantem, vt fideles conseruentur: precor abs te per largã atqz inexhaustã bonitatem tuam domine vt quicquid in te hodie admiserim, mihi cõdones, et in tutelã tuã hac nocte recipias: vt in corporis animiqz trãquillitate requiescã. Oculi mei in dormiãt, cor vero ad te assidue vigilet vt ne carnis infirmitas ad offendendũ dominum impellat, tuam erga me bonitatẽ perpetuo sentiam, vt oi tẽpore ad laudationẽ tui excitet, vespere et mane, meridie et media nocte laus tua ore meo sit. Instrue me in iudiciis tuis domine, vt omni

dies

name, to cast feare & care frõ the, & to cast it on ỹ promisyng most mercifully thy selfe to be their protectour frõ their enemyes, their refuge in daunger, their gouerner in ỹ daye, their light in darkenes, & their watchemã on ỹ night also neuer to sleape, but to watche cõtinually for the preseruing of thy faithfull I beseche the of thy bottifull goodnes (O Lord) to forgeue me wherin I haue offended the this day, and to receyue me vnder thy protectiõ this night, that I maye rest in quietnesse bothe of body and soule. Graunt myne eyes sleepe, but let myne heart watch perpetually vnto the, that the weakenes of the flesh cause me not to offend the lorde: let me at all tymes feele thy goodnes toward me, that I be at al tymes stirred to praise the, late & earely, and at midde day thy praise be in my mouth and at midnight. Lorde

instruct

instruct me in thy iudgementes, that al the course of my lyfe being led in holynes and puritie, I may be induct at last into the euerlastyng rest, whiche thou hast promised by thy mercy to them that obey thy worde (O Lorde) to whom be honor, praise, & glory for euer. Amen.

¶ A prayer for trust in God.

THe begynnyng of the fall of man was trust in hym selfe: The begynnyng of þ restorying of mã, was distrust in him selfe: & trust in god. O most gracious & most wise guyde our sauiour Christ, which doest leed thẽ þ right way to immortal blessednesse, whiche truly & vnfayned ly trustyng i the, cõmit thẽ selfe to þ. Graūt vs þ lyke as we be blinde & feble in deede, so we may take and repute our selues, þ we prae sume

vite mee cursu in sanctitate et puritate transmisso, ad extremum in eternam requiem iducar, quam misericordia tua promisisti obedientibus verbo tuo domine, Cui sit honor, laus, et gloria ad omnem eternitatem. Amen.

¶ Precatio pro fiducia in deum.

HAbitũ est ine hois, sibi fidere: initiũ reparationis: sibi diffidere, dei consilium. Optime ac sapientissime duc, qui vera ac bona fide credentes semetipsos tibi, rectissimo cõpendio deducis ad immortalẽ beatitudinẽ, fac vt quẽadmodũ reipsa eccl sum⁹ atq; inualidissimi, ita et esse nos putemus: ne hoc nobis sumamus, vt ipsi nobis velimus prospicere: Hactenus vera

videa

videamus, vt intuemur te vnum: hactenus possimus, vt te et precedentem velimus sequi, et vocantem adire, et parere ducenti, cõredamusq; nos cunctos tibi, vt tu, qui solus, qua eundum sit, nosti, ea nos deducas via ad vota nostra quã nos sponte nostra nunq; ingrediremur. Amẽ.

¶ Oratio pro patientia.

VT tu domine humiliasti, et afflixisti me: vix audeo vota mea apud te facere, quia iratus es mihi, sed merito meo. Peccaui domine peccaui, fateor, non nego, sed tu deus meus ignoscere delictis, remitte debita, restitue me in gratiam tuam, obliga vulnera mea, quia plagis verberibusq; celus sum. Sed tamen domine, ita patienter fers,

sume not as of our selues to se to our selues, but so farre to se, that alway we may haue the before our eyes, to folow the, being our guide, to be redy at thy call most obediently, & to commyt oure selues wholye vnto the: þ thou which onely knowest the way, mayest lede vs the same way vnto our heauenly desires. To the whiche we of our owne accorde woulde neuer enter. Amẽ.

¶ A prayer for patience in trouble. Psal. ix.

HOw hast thou O lorde, humbled & pluckt me doune? I dare nowe vneth make my prayers vnto the, for thou art angry with me, but not without my deserueyng. Certainely I haue sinned lorde, I confesse it, I wyll not denye it. But oh my God, pardon my trespasses, release my dettes, rendre now thy grace

agayne

agayne vnto me, stop my woundes, for I am all to plaged & beaten, yet lord this not withstandyng, I abyde paticntly, and geue myne attendaunce on the, cõtinually waiting for relicfe at thy hond, and that not without skyll, for I haue receiued a token of thy fauoure and grace towardes me, I meane thy worde of promise concernyng Christ, who for me was offered on the crosse for a raũsome, a sacrifice & price for my synnes. Wherfore accordyng to ꝑ thy promise, defende me lorde by thy right hand, & geue a gracious eare to my requestes be ꝑ my sely i perils, for al mãs helpes are but vayne. Beate downe therfore mine enemies thine owne selfe vñ thy power, which art myne onely ayder and protectour, O Lord God almighty. Amen.

¶ A prayer for concord of Christes churche.

Psalme. lxviii.

Arise

fero, et te obseruo semper, expectans retributionem abs manu tua, et id nõ sine causa, quoniam recepi signũ fauoris et gratie tue erga me, verbum (dico) promissionis de Christo, qui pro me in cruce oblatus est, redemptio, sacrificium, et precium pro peccatis meis. Quare iuxta illam tuam promissionem, defende me dextera tua, et prebe benignas aures petitionibus meis. Dis mihi presidium in periculis: quia vana sunt omnia hominũ presidia. Conculca igitur hostes meos potentia tua, qui es solus mihi adiutor et protector domine deus omnipotens.

¶ Precatio pro concordia ecclesie Christi.

Psalmus. lxviii.

Exurge

Surge domine vt dissipẽtur inimici, et fugiant q te oderũt, iusti et christi discipuli gaudeãt et letẽtur, cãtent tibi laudes et cantiones suauis, magnificentiam tuã celebrent et maiestatem tuã extollant. Crescat gloria tua, & celeste regnum Christi inter electos dilatetur. Esto pater pupillorum, iudex viduarum, & illorũ imprimis protector quos mundus deserit, quorum perturbate sunt conscientie, quos propter Christum mundus persequitur, qui egeni sunt et miseriarum pleni. In domo tua habitemus domine in pace et concordia, da nobis idem cor eẽdem animum, eundem verum verbi tui intellectum, auelle vincula tam a conscientiis, q a corporibus miserabilium captiuorum, et illorum

Arise Lorde, let thine enemies be scattered, thy haters put to flight, the righteous & Christes disciples make pleasaunt, and merry: let them syng prayses & pleasaunt songes vnto the, let them blowe abrode thy magnificence, let them moost highly aduaūce thy maiestie, let thy glory grow, let the kingdome of Christ from heauen among the chosen be enlarged: be thou the father of the fatherlesse, the iudge of wydowes, and the protecter of them, namely whō the worlde forsaketh, whose consciences be troubled, whō ỹ world pursueth for christes sake, whiche be ne ady & wrapped ful of misery. In thy house O lord, let vs dwel in peace and cōcord, geue vs al one hert, one minde, one true interpretacion vpon thy worde, Pluck of the bandes aswell frō the consciences as from the bodies

bodyes of miserable captiues, & of the also which as yet be hedged in within the listes of death, and vnaduisedly strine against grace. How dry (lorde) is the flocke of thyne heritage? I praye the poure doune largely ꝑ showers of thy grace: let a more plenteoule fruitefulneſſe chaunce, let thy people be strēgthened with thy spirit, Graunt vs lorde thy worde aboundauntly, so that there maye be many preachers of thy Gospel, which may within thē selues holily cōspire & agre. Let thychurche the spoule of Christ deale large spoiles of the cōquered Satā. Al ꝑ beleue in ꝑ, by Christ (O lorde God of healthy) mought lift the vp with praises, mought renoum the and extoll the. We be entred into the voyage of saluation. Conducte vs luckely vnto the port, that being deliuered by the frō the very death, we may escape

illorum, quis adhuc fluctibus mortis sunt circundati, et temere gratie tue repugnāt. Quam sitiens domine est grex tuus hereditatis tue? Effunde quesso largiter gratie tue imbres, copiosior vbertas accidat, populus spiritu tuo cōfirmetur. Largire nobis domine verbum tuū copiose, vt multi sint annūciatores euangelii, qui inter seipsos sancte cōspirent et concordent. Ecclesia tua Christi sponsa, victo Sathana multa spolia diuidat. Omnes qui in te per Christū credunt, o domine deus salutis, te laudibus euehant, honorent te, et extollāt. Intranim in viam salutis, duc nos prospere in portum, vt per te ab ipsa morte liberati effugiamus, et ad veram vitam veniamus, perfice illud quod in nobis incepisti, fac nos a fide in fidem proficere,

My i

cere, ne nos arbitriis nostris relinquas, arbitrium enim nostrū lubricum est, et procliue ad cadendum. Verbi tui fulminibus adhibe vim domine, vt tibi soli demus gloriā. Da populo tuo fortitudinē et robur, vt peccato resistant, et verbo tuo in omnibus obediant. O gloriosissime domine et excellens super omnia. Amen.

¶ Precatio contra inimicos veritatis Christi.

Psalmus. cxxxix.

Eripe me domine a viris iniquis, et ab his qui sunt dure cerviceis, quoniā tu vides quomodo in cordib⁹ suis cogitant iniquitatē, et quotidie calumniātur. Lingue eorū magis acute sunt quam aculei serpentum, et venenum aspidū sub labiis

scape and come to the very lyke. Finish ỳ thyng that thou hast begone in vs, make vs encreace from fayth to fayth, leaue vs not to our owne wyl and choyse, for it is slippery, and ready to fall. To the thonderboltes of thy word put violence, that we may geue ỳ glory to the alone: Geue to thy people courage and power to withstande synne, and to obey thy worde in al thynges: O lord God most glorious and excellent ouer al. Amen.

¶ A prayer agaynst ỳ enemyes of Christes trouth.

Psalme. cxxxix.

Deliuer me o lord from the vngodly and stiffe necked persons, for thou seest howe in their heartes they imagin mischeue, & haue greate pleasure to pick quarels, their tōges be more sharpe then any adders styng. And vnder

vnder their lippes lurketh poyſõ of adders, but o mercyful lorde, let me not fal into their handes, that they handle not me after theyr owne luſtes. Thou onely arte my God, thou muſt heare my piteous playnt, Lorde that ruleſt all together, that art the ſtrength and power of my defẽce, be thou a ſallet on my head, whenſoeuer the vngodly ſhal aſſault me: nether ſuffre thou not the wicked thus to proſper in their matters. Suffre not their croked and malicious ſtomakes to increace, and ſpitefully reuile the. Loke vpon thy poore wretches cauſe, and rid me out of theſe dayly grenaſices, then ſhal I with a ryght vp hearte and pleaſaunt countenaunce extoll, and magnify thy holy name. Amen.

labiis eorum. Sed o miſericors domine, cuſtodi me a manib⁹ eorum, ne agant mecum ſecundum deſideria ſua. Tu ſolus deus meus es auribꝰ percipe miſerabiles deprecationes meas. Domine qui regis omnia ſimul, qui es præſidium mei robur et defenſio, eſto mihi tãq galea capiti meo quoties in me iniquꝰ impetũ facient. Neq permittas vt impiis ita res ſue ſuccedant ne ſinas peruerſos & malignos animos, maiores euadere, & in te contumelioſe maledicta dicere. Age domine inopum cauſã, et libera me ab iſta quotidiana moleſtia. Tunc recto corde et hilari vultu magnificabo nomen tuũ ſanctum. Amen.

¶ A prayer to kepe ꝑ tong and to eſchewe the infection of the worlde.

¶ Oratio pro cohibenda lingua et mundi contagiõe vitãda.

Pſalme. cxl.

Pſalmus cxl.

Ad te
dñe clamo velo
citer ex:
audi
me. Es:
to oratio mea instar
suauis odoris in con
spectu tuo, & eleuatio
manuum mearū in:
star sacrificii vesper:
tini, appone domine
custodiam ori meo.
Custodias et labia
mea, linguam etiam,
ne quid deprauate lo
quantur sicuti faciūt
impii. Sed te pure et
sincere innocent & de
te dignas laudes e:
narrent. Ne declines
cor meum ad concupi
scendum mala, neq;
ad sequendum insti:
tuta impiorum et ho
minum facinorosorū
ne, forsitā occultem
scelera mea aliorum
delictis, sicuti faciūt
hypocrite. Ne sinas
me viuere sicut vo:
lunt illi, sed sicut tibi
maxime complacue:
rit, ne probē consilia
aut facta illorū, qua:
lemcūq; speciem aut
tactem

O the I cry,
O Lord,
heare me spe
dely, let my
prayer be as
a swete taft
and sauour i thy presence,
and the liftyng vp of mine
hande as an euenyng sacri
fice. Lorde set a watche a:
bout my mouth, kepe my
lippes and my tong also,
that they speake nothyng
amysse (as do ỹ vngodly)
but that they call purely
and herkely vpon the, & re:
porte thy worthy prayses.
Bowe not myne hart to
lust after euil, nor to fo:
lowe the fashion of the
wycked and abhominable
sinners, lest I happen to
cloke my wyckednesse wt
others sinnes as hipocri:
tes do. Let me not lyue as
they wolde haue me doo,
but rather as it shall best
please the. Let me not ap:
proue neyther their coun:
sayles, nor their deedes,
though they cast neuer so
goodly a shew and a faire
face

face to the worlde. Let me not herke to the tyspynges and swete baytes of the vngodly, which counsel me to filthy and vncleane thinges: but rather let me geue good eat to the righteous & godly man, though he sharply correct & chyde me. Let me alway haue a redy eye toward the, onely in the to trust, and to apply my self vnto the. Cast not away my soule, neyther suffre it not to perish. Kepe me þ I be not tangled with þ snares of the vngodly, & from the priuy trappes of malitious persons saue me. Defend me lorde through thy grace, for in all oure owne deuises and workes, can nothyng be found sure for vs to trust vpon.

¶ The prayer of any captiue according to the fourme of Dauid when he was hyd in the caue.

Psalme. cxlii.

With

facíem mundo præferant. Ne acultem illectamentis et dulcibus escis iniquorum que me ad res turpes & inhonestas commouent. Sed aures potius præbeam homini iusto et sãcto, quamuis me acriter corripiat et mecum expostulet, oculum tamen paratum in te habeã vt tibi soli fidam, et memet tibi soli accõmodẽ. Ne proiicias animam meam, neqz perire sinas. Custodi me ne incidam in laqueos impiorum, et ab occultis tendiculis hominũ malignãtium libera me, p. gratiam tuã defende me domine, qz in nostris consiliis et factis nihil inuenirí potest, cui firmiter innitamur.

¶ Præcatio captiui alicuius iuxta mortem Dauidis, cum in spelunca occultabatur.

Psalmus. cxlii.

VOce mea ad te clamo, effundo coram te deprecationes meas, in sinu tuo secreta cordis mei reuelo. Dolores et molestias meas narrabo tibi, rumpitur pena cor meum tam multe sūt tribulationes mee. Tu cognouisti omnes mores meos. O dñe et satis vides quomodo ipsi laqueos suos absconderunt mihi. Ecce, in hanc illamq; partem oculos meos cōiicio, in amicos pariter & cognatos, sed frustra tamen, quia nullus illorum adiuuat me, neq; aufugere possum ita vinculis onustus & oppressus sum. O domine qui creator meus et pater es, nunc ad te clamo, tu sol⁹ es mihi sacra anchora dēcio, et presidium, tu portio mea es, & hereditas in vniuersa terra, immo preter te aliam

WIth my voice I cry to the, alone þ I opē my lamentacions, in thy bosome I disclose þ secret worde of myne heart, my dolours & griefes I shewe vnto the, myne heart is almost like to brast, so great is my discōfiture. Thou knowest all my fashions. O lorde, & thou seest well ynoughe howe þ vngodly haue layd their snares for me. Lo, I cast my eyes on this side and that side, as wel on my frendes, as on my kinsfolkes, but al in vain noue of thē al helpeth me: And againe, I can not runne away, I am so laden & ouercharged wyth yrons. O lorde my maker and father, now vnto the I cry, thou art my onely shoteanker, defence, and helpe. Thou arte my portion & heritage in al countreyes, yea I haue no other possessiō but þ onely.

To

To the, therfore I sticke altogether, knowing certaynely that nothyng can go amisse with me. Considre then my lamentable complaint, beholde, howe I am lowe brought: from the cruel pursuers, which be muche more of power then I am: defende me, deliuer me frō this prison and horrible fear of sinne and death, that I may set out thy name. Al the saintes as wel angels as men make suyte for me, desyryng the for my comforte They shal not cease vntil they obtaine their request I meane vntyl thou forgeue me my sinnes, and sende me comforte in this distresse, with patience & longsuffryng. This once obteyned, the godly folke shal flocke about me, and shal not stynt to geue the thākes, when they se that thou riddest me furthe of these daūgers, to the high praise of thy name. Lord be merciful vnto vs take part with

liam nullā possessionem habeo. Tibi igitur penit⁹ adhereſco, certo perſuas⁹, nihil male mecum agi poſſe, lamentabilē vocē meā cōſidera, ecce vt debilitat⁹ cū, a crudelib⁹ ꝙſequutoribꝫ, q̄ lōge me fortiores sūt Defende me, ab hoc carcere libera me, et ab horribili peti mortiſq̄ timore, vt nomē tuū extollā. Dēs sācti tū angeli tū homines intercedūt p me, pro mea cōſolatione aſſi due precātes. Nunq̄ ceſſabunt anteq̄ petitiones ſuas obtineāt nēpe dū tu petā mea remiſeris, et conſolationē mihi in his angustiis, patiētiā et lōganimitatē dederis. Hoc vbi cōſequutus fuero, pti circa me cōgregabūt, & nō ceſſabūt gr̄as tibi agere, vt viderint me periculis iſtis per te liberari, ad gloriā et celebritatē nominis tui deus miſericors ſis nobis, a nobis q̄q tūc

My litle imper

ſimperpetuum extolle mus et magnificabi- mus gloriosū nomē tuum Amen.

¶ In magna pertur batione conscientie. Psalmus cxxxiii.

AUdi domine precationem meam, supplicationē meam recipe, attende querele mee propter iustitiam tuam. Ne ftres in iudiciū cum seruo tuo, tunc enim eeuera nullus ifons reperietur, neqz pro tribunali tuo sancto eum tuorum quisqz absolnetur nisi tu is li benignus indulse- ris, atqz adeo ne stel- re quidē in conspectu tuo pure incorrupteqz sunt. In angelis pec catū inuenisti. Nunc inimici mei animam meam persequūtur, verberāt, prosternūt et i abdita gurguſtia detrudunt, vbi conui cti mortuq damnati latrones asseruari so lent, spiritus me- tri

with vs, then shall we for euer lift vp and magnifye thy glorious name. Amen.

¶ In great trouble of cōscience. Psalme. cxxxiiii.

HOrde beare my prayer, receiue my supplicatiō harken to my plainte for thy righteousnes. Try not ꝑ lawe w thy seruaūt, for truely thē shal no liuig mā be found vngiltye: yea not one of thy saītes shuld escape quite at thy barre, onles ꝑ graūt him thy gra cious pardō: insomuch, eue ꝑ very sterres be not pure & faultles afore ꝑ. In thy angelles ꝑ founde sinne. Nowe myne enemies hūt for my soule, they beate & driue it downe, they thrust it into darke dunegons where felōs, conuict & cōdēned to death, were wont to be kept. My spirit is so rowful; my heart is heuy & sad within my brest: To

the

the I holde vp my handes requiring ꝯ of mercy. For like as the drye grounde lõgeth for a shower of rayne so my soule thinketh long til it haue thyne helpe and succour, heare me spedely: If thou do not, I am in dispayre, my spirit is all wery of this bondage, I haue byd my life farewel wherfore o God, hide not thy face that I be not like vnto those, that be hurled into the pit of damnation. After this night of misery ouerpassed, let the pleasaunt morning of comfort, luckely shyne on me, that by time I may heare and feele thy goodnes, for in the is all my trust: poynt me the waye that I shall walke in, for yf thou be not my guide: I must nedes wãder, and stray out of the way. To the lorde, I lift vp my soule, & that with all my hearte, I beseche the, take me furth of myne enemies handes. Thou onely arte my succour

ctis, cor meum gemebundũ merẽtq; in pectore, ad te attollo manus meas tuã implorãs: quẽadmodũ esti sitibunda humus imbrem expectat, ita aia mea presidia adiumentaq; auide deside rat. Audi dñe confestim. Hoc nisi feceris desperãdũ est. Spũs me⁹ hac seruitute lassat⁹ fatigatusq; est, valere iussi vite mee. Itaq; deus ne abscõdas faciẽ tuã, ne similis fiã his qui i puteũ dãnationis conjecti sunt. Post hãc noctẽ miserie preteritam, iocunda consolationis tue aurora feliciter illucescat, vt mane audiã lentiãq; bonitatẽ tuã, q; in te ois spes mea est. Constitue mihi viã, in qua ambulẽ, quia nisi tu dux mihi fueris, errãdum est mihi. & de via deflectendũ. Ad te domine leuo aiam meã etiam atq; etiam pre cor, vt de manu inimicorũ meorum me liberes.

res. Tu es solus refugium meum et præsidium. Doce me id facere quod voluptati tibi est, qz deus meus es tu, spiritus tuus bonus deducat me in terrã viuentium. Animato spiritum meuz ꝓpter nomen tuum. Ex omnibus perturbationibus ꝓpter iustitiam tuam libera me, disperde inimicos meos, quia tu es indulgens ⁊ benignꝰ erga me. Eos qui mala mihi molestiasqz intẽtãt e medio tolle, quia seruus tuus cũ tuaqz causa hos tumultus perfero. Ut tu deus es, sic me adiuua.

¶ Præcatio ecclie cõtra peccata. Sap. xv.

TU deus noster suauis es ⁊ patiens, et verꝰ et mia disponis, nam si peccauerimus, tui sumus, qz magnitudinem tuam agnoscimus: sin non peccauerimus scimꝰ nos absq; approbari quia cognitio

cour & sauegard. Teache me to worcke whatsoeuer shall be thy pleasure, for thou art my God. Let thy good spirit conduct me into the lande of the liuyng. Encourage my spirit for thy names sake: furth of all these troubles for thy righteousnes deliuer me. Destroye myne enemies, as thou art gratious and fauorable towardes me. Those that wil worke me sorowe and grieke, plucke furth of the way, for I am thy seruaunt, and for thy sake suffre I al this burly burly. As thou art God: so helpe thou me.

¶ A prayer of the churche agaynst sinnes. Sapi. xv.

THou (o oure God) arte swete, long sufferynge, & true, & wyth mercye ordereste ꝑ al thinges, for if we sinne, yet are we thine, for we knowe thy greatnes. If we sinne not, than are we

we sure that with the we be alowed: for to knowe the, is perfecte righteousnes, yea, and to knowe thy righteousnes and power is ꝑ rote of immortalitie.

¶ In warres the prayer of king Asa.

ii. Paralipo. xiiii.

LORDE, it is all one with the to healpe them that haue nede with fewe or with many: helpe vs o lorde our God, for we trust i the and in thy name be we come against this multitude Thou art the Lorde our God, let no man preuaile against the. Amen.

¶ The prayer of Manasses kyng of Juda.

ii. Para. xxxvii.

O Lorde almighty, god of our fathers Abraham, Isaac, and Jacob, and of the iuste seede of them, whiche haste made heauen and yearth, with all the ornamētes therof, whiche hast ordeyned the sea

gnitio tui perfecta iustitia est, et cognitio iustitie potentieq; tue, radix immortalitatis est.

¶ Pzecatio regis Asa in tēpore belli. ii. Parali. xiiii.

DOmine non est apud te vlla distātia, vtrum in paucis auxilieris, aut in plurib⁹. Adiuua nos dñe deus noster. In te enī et in tuo noīe habentes fiduciā, venim⁹ cōtra hāc multitudinē. Dñe deus nr̄ tu es, non pzeualeat cōtra te homo. Amē.

¶ Pzecatio Manasse regis Juda. ii. Parali. xxxvi.

DOmine deus omnipotēs, patrū nostrozū, Abzaā, Isaac, et Jacob, et seminis eorū iusti, q̄ fecisti celū et terram cum omni ornatu eozum, qui signasti

gnasti mare verbo
precepti tui, qui con-
clusisti abyssum, et ti
gnasti terribili et lau
dabili noie tuo, quē
oēs pauent & tremūt
a vultu virtutis tue,
& insustentabilis ira
super peccatores com
minatiōis tue, immē
sa vero et inuestiga-
bilis mia promissiōis
tue, quoniam tu es
dominus altissimus
super omnē terram,
longanimis & multū
misericors, & penitēs
super malitiam hoīz
excitaui iracundiam
tuam et malū coram
te feci, statuens abo-
minationes, et multi
plicans offensiones.
Et nūc flecto genua
cordis mei, precans a
te bonitatē domine.
Peccaui domine pec
caui, et iniquitatem
meā agnosco. Peto,
rogans te domine, re
mitte mihi, remitte
mihi. Ne simul per-
das me cum iniquita
tibus meis, neqs in-
eternū reserues ma-
la mihi, quia idignū

saluabis

lea by the worde of thy cō-
maundement, whiche hast
shut vp the depe, and hast
sealed it for thy feareful &
laudable name, dread of
al men, and honorable be-
fore the face of thy power
Thy fierse anger of thret
nyng, is aboue measure
heuy to sinners, but the
mercy of thy promise is
great and vnsearcheable,
for thou art the lord God
most highe aboue all the
yearth, long sufferyng, &
exceedyng mercyfull, and
sory for the malice of men
I haue prouoked thyne
anger, and haue done euil
before the, in committing
abhominations and mul-
tiplyng of offences. And
nowe I bowe the knees
of my hearte, requiryng
goodnes of the O lord, I
haue sinned lord, I haue
synned, & knowe my wic-
kednes. I desire the by
prayer, O Lorde forgeue
me, O lord forgeue me, &
destroy me not with mine
iniquities, neyther do thou

alway

alway remembre euils to punische them, but saue me (whyche am vnworthye) after thy great mercy, and I wyll prayse the euerlastingly, al the dates of my lyfe: for all the power of heauen prayseth the, and vnto the belongeth glorye worlde without end. Amē

¶ The oration of Job in his most greuous aduersitie, and losse of gooddes. Job. i.

NAked came I oute of my mothers wombe & naked shall I turne agayne. The lorde gaue, & the lord hath take away: as it hath pleased the lorde, so it is done, nowe blessed be the name of the lorde. Amen.

¶ A prayer of Hieremy Hieremy. xvii.

HEale me (o lord) & I shalbe hole, saue thou me, & I shalbe saued, for thou art my prayse. Be not þ terrible vnto me, O lord for

saluabis me secundū magnam misericordiam tuam. Et laudabo te semp omnibus diebus vite mee, qm̄ te laudat omnis virtus celorum, et tibi est gloria in secula sc̄orum. Amen.

¶ Oratio Job grauiter afflicti. Job. i.

NUdus egressus sum de, vtero matris mee, et nudus reuertar illuc. Dominus dedit, dominus abstulit, sicut domino placuit ita factum est, sit nomē dñi benedictū. Am̄.

Precatio Hieremie. Hieremie. xvii.

SAna me domine, & sanabor. saluum me fac, & saluus

ero:

ero: qm laus mea tu es. Non sis tu mihi formidini spes mea tu in die afflictionis. Confundantur qui me ꝑsequuntur, et nō confundar ego: paueāt illi, et nō paueā ego. Induc super eos diē afflictionis ⁊ duplici contritione contere eos. Amen.

¶ Alterꝛa ꝓcatio.

Hiere. xxxi.

Castigasti me domine, et eruditus sū quasi iuuēcus indomitus. Conuerte me, et cōuertar qꝛ tu dominus deus meus, postq̄ enim cōuertisti me, egi penitentiam, ⁊ postq̄ ostēdisti mihi, percussi femur meū. Confusus sum et erubui, qm̄ sustinui oppꝛobꝛiū adolescentie mee.

¶ Pꝛecatio salomonis ꝓ moderato victu. Pꝛouer. xxx

Duo rogaui te ne deneges mihi anteqū moꝛiar. Vanitatem et verba mēdacii longe fac a me: men-

for thou art he in whom I hope, when I am in peril, let my persecutours be cōfounded, but not me. Thou shalt bryng vpon thē the tyme of their plage, and shalt destroy them right sore. Amen.

¶ A prayer of Hieremy.

Hieremy. xxxi.

O Lorde, thou hast chastened me ⁊ thy chastenynge haue I receiued as an vntamed calf. Cōuert ꝯ me, ⁊ I shalbe conuerted, for thou art my lord God, for assone as thou diddest turne me, I repented my selfe: And when I vnderstode, I smote vpon my thigh, I cōfessed and was ashamed, because I suffered the repꝛoche of my youthe.

¶ A prayer of Salomon, for a competent liuing.

Pꝛouer. xxx.

Two thynges I require of the, that thou wylt not deny me before I dye. Remoue from me vanitie and lies: geue

me

me neither beggery nor ri
ches, onely graunt me a
necessary liuyng, least yt
I be to full I might hap=
pely be intised to deny the
and say: what felowe is
the lorde? or constrayned
throughe pouertie, I
might fal vnto stealyng, &
to forswerynge the name of
my God. Amen.

¶ A prayer for obteynyng
of wisedome Sapi. ix.

GOD of our
fathers, and
lorde of mer=
cy, thou that
hast made al
thinges with
thy word, and ordeyned
man through thy wyse=
dome, that he shoulde
haue dominion ouer the
creature whych thou haste
made, that he should ordre
the worlde accordyng to e=
quitie and righteousnes, &
execute iudgement with
a true hearte, geue me
wysedome, whiche is e=
uer about thy seate, & put
me not out from among
thy
mendicitatem ꝛ diuitias ne dederis mihi.
Tribue tantũ victui
meo necessaria ne for
te satiatus illiciar ad
te negandum, ꝛ dicã.
Quis est dominus ?
aut egestate compul=
sus furer, et periurẽ
nomen dei mei.
Amen.

¶ Oratio pro obti
nenda sapientia.
Sap. ix.

DEus
pa=
trum
meo=
rũ, et
dñe
mie,
qui fecisti omnia ver
bo tuo, et sapientia
tua constituisti homi
nem vt dominaretur
creature que a te fa=
cta est, vt disponat
orbem terrarum in
equitate et iustitia,
et in directione cor=
dis iudicium iudicet:
da mihi sediũ tuarũ
assistricẽ sapiẽtiam,
ꝛ noli me reprobare a
pueris tuis qm̃ seru⁹
tuus

tuus sum ego & filius ancille tue, homo infirmus & exigui temporis, et minor ad intellectum iudicii & legum. Et si quis erit consummatus inter filios hominũ, si absuerit ab illo sapientia tua, in nichilum cõputabitur. Mitte illam de celis sanctis tuis, et a sede magnitudinis tue, vt mecũ sit, et mecum laboret & sciam quid acceptũ sit apud te. Scit enim ille omnia, et intelligit, et deducet me in operibus meis sobrie et custodiet me in sua potentia.

Et erunt accepta opera mea. Amen.

thy chyldren, for I thy seruaunt, and sõne of thy handmayden, am a feble person, of a shorte tyme and to yong to the vnderstãdyng of thy iudgement and lawes: yea, although a man be neuer so perfect among the childrẽ of men, yet if thy wisedome be not with him, he shall be nothynge worthe. Oh sende thy wisedome oute of thy holy heauens, and frõ the throne of thy maiestie, that she maye be with me and labour with me, that I may know what is acceptable in thy sight. For she shal conduct me right soberly in my workes, and preserue me in her power. So shal my workes be acceptable. Amen.

¶ Oratio Jesu filii Sirach. Eccle. li.

¶ The prayer of Jesus the sonne of Syrach in necessitie, and for wisedome. Ecclesiastic⁹ the last chapitre.

I thanke

I thāke the O lorde & kyng, and praise the O God my saiuour, I wyll yelde praises vnto thy name. Thou hast deliuered my body from destructiō, for þ art my defēder & helper frō þ snare of the false tong, & frō thē þ are occupied i lies. Thou hast bene my helper from suche as rose against me, & hast deliuered me accordyng to thy great mercy: & for thy holy names sake þ hast deliuered me from the rorying of thē that prepared them selfes to deuoure me: out of the handes of suche as sought after my life, from the multitude of them that troubled me, and went about to set fyre vpon me on euery syde, so that I was not brent in the myddes of hell, thou delyueredst me from the vncleane tonge, from lyyng wordes, from the wicked iudge, and frō the

Confitebor tibi domine rex et collaudabo te deū saluatorem meū. Confitebor nomini tuo, quoniā adiutor et protector factus es mihi, & liberasti corpus meum a perditione, a laqueo lingue inique, et a labiis operantium mēdacium, et in conspectu astantium factus es mihi adiutor. Et liberasti me secūdum multitudinem miserationū tuarū a rugientibus preparatis ad escam, de manibus querentium animam meam et de portis tribulationum, q̄ circundederunt me, a pressura flammę, que circundedit me, et in medio ignis nō sum estuatus. De altitudine ventris inferi, & a lingua coinquinata et a verbo mendacii, a rege iniquo, et a lingua insuſta. Laudabit vsq; ad mortē anima mea dominum, et vita mea appropin-

quasi erat inferno deorsum. Circun-dederunt me undiq, et non erat qui adiuuaret. Respiciens eram ad adiutorium hominum, et non erat. Memorat' sum misericordie tue domine, et cooperationis tue que a seculo sunt, quoniam eruis sustinentes te domine: et liberas eos de manibus gentium.

Exaltaui super terram orationem meã, et pro morte defluente deprecatus sum, Inuocaui dominum patrem domini mei, vt non derelinquat me in die tribulationis mee: et in tempore superborum sine adiutorio. Laudabo nomen tuum assidue et collaudabo illud in confessione: et exaudita est oõo mea.

Et liberasti me de perditione: et eruisti me de tempore iniquo.

Propterea confitebor, et laudem dicam tibi: et benedicam nomini

the vnrighteous tongue. My soule shal prayse the lorde vnto deathe, for my life drewe nygh vnto hel, downewarde. They compassed me rounde about on euery syde, and there was no man to helpe: I loked about me, if there were any man that woulde succour me, but there was none. Then thought I vpon thy mercy, O lorde, and vpon thy actes that thou hast done euer of old, namely that thou deliuerest such as put their trust in the, and riddest thē out of the handes of the false Ianimes. Thus lifted I vp my prayer frō ỹ yerth, & prayed for delyuerraunce frō death. I called vpon the lorde, the father of my lorde, that he woulde not leaue me without helpe, in the day of my trouble, & in the time of the proud. I wil praise thy name continually, yelding honor and thankes vnto it, and so my prayer is heard.

Thou

Thou sauedst me from di-
struction and deliueredst
me from the vnrighteous
tyme: Therfore will I
knowledge, and prayse
the, and auaunce the name
of the lorde, when I was
yet but yonge, or euer I
went astray, I desired
wisedome openly in my
prayer. I came therfore
before the temple, and I
sought it verye busily, and
I wyll seke for it, to my
last houre. Then wyll it
flowryssh vnto me, as a
grape that is soone ripe.
My heart reioyced in it,
then went my foote the
right waye, yea, from my
youth sought I after it, I
bowed doune myne ear a
litle, & receiued it, I fond
in my selfe much wisdome,
& prospered greatly in it.
Therfore wil I geue the
glorye vnto him that ge-
ueth me wisedome, for I
am aduised to do therafter: I will be gelouse to
cleaue vnto that is good
so shal I not be cõfounded
my

mini domini. Cum
adhuc iunior essem,
priusq̃ oberrarem,
quesiui sapientiam
palam in oratione
mea. Ante templum
postulabam pro illa,
et vsq̃ in nouissimis
inquiram eam: et flo-
rebit tanq̃ precox
uua. Letatum est cor
meum in ea: ambulauit pes meus iter re-
ctum: a iuuẽtute mea
inuestigabam eam,
Inclinaui modice au-
rem meam, et cepi
illam. Multam inue-
ni in meipso sapien-
tiam, et multum pro-
fect in ea. Dabo mi-
hi sapientiam, dabo
gloriam. Cõsiliatus
sum enim, vt facerẽ
illam: zelatus sum
bonum et non cõfun-
dar. Collactata est a-
nima mea in illa: et in
faciendo eam confir-
matus sum. Manus
meas extendi in altũ
et in sapientia eius
luxit anima mea: et

ignorantias

ignorantias meas illuminauit. Animam meam direxi ad illam et in agnitione inueni eam. Possedi cum ipsa cor ab initio, propter hoc non derelinquar: venter meus cõturbatus est querendo illam, propterea bonã possidebo possessionem. Dedit enim mihi dominꝰ linguã mercedẽ meam, et in ipsa laudabo eũ. Appropiquate ad me indocti, et cõgregate vos in domum discipline. Quid adhuc retardatis? Et quid dicitis in his: anime vestre sitiunt vehementer. Aperui os meum, et locutꝰ sum. Comparate vobis sine argẽto sapientiam, et collum vestrum submittite iugo eius, et suscipiat anima vestra disciplinam. In proximo est enim inuenire eam. Videte oculis vestris, quia modicũ laboraui, et inueni mihi multam requiem. Assumite disciplinã in

My soule hath wrestled with it, and I haue bene diligent to be occupied in it, I lyfted vp myne handes on high, then was my soule lyghtened through wisdome, so that I knowledged my foolishnes. I ordered my soule after it, I founde her in cleanes. I had my heart in it from the begynnyng, & therfore shal I not be forsaken. My hearte longeth after it, therfore I gat a good treasure. Through it the lord hath geuẽ me a newe tong, wherwyth I wyll praise him. Oh come vnto me ye vnlerned, and dwel in the house of discipline, withdraw not your selfes frõ it, but cõmon of these thynges, for your soules are very thirsty. I opened my mouth and spake: Oh come and by wisedome without money, and bowe doune youre necke vnder her yoke, let your soule receiue discipline, it is euen at hande, and ready to be found

sound. Behold with your eyes, howe I haue had but litle labour, and yet haue muche rest. Oh receiue wisedome, & ye shal receiue plentie of siluer & golde in your possession. Let youre mynde reioyce in her mercy, and be not ashamed of the prayse, worke your worke by times, & she shall geue you your rewarde in due tyme

¶ A prayer to speake the word of God boldely. Act. iiii.

LORDE, thou art god, which hast made heauen & yearth, ꝓ sea & al that in thē is, whyche by ꝓ mouth of thy seruaūt Dauid hast sayd: why did the Hethen rage, & the people imagin vaine thinges? The kinges of the yerth stode vp, and the rulers came togither agaynst the lorde, and agaynste his Christ. For surelye agaynst thy holy sonne Iesus, whom thou hast

in multo numero argenti & copiosum aurum possidere in ea Letet anima vestra in misericordia eius, & non confundamini in laude ipsius. Operamini opus vestrū ante tempus: & dabit vobis mercedem vestram in tempore suo.

¶ Precatio ꝑ annūciando verbum dñi confidenter. Act. iiii.

DOmine, tu es deus, qui fecisti celū ac terrā, mare, et omnia que in eis sunt, qui per os Dauid pueri tui dixisti: Quare fremuerunt gentes, & populi meditati sunt inania? Astiterunt reges terre et principes conuenerunt in vnū, aduersus dominum, et aduersus Christū eius. Conuenerunt enim vere aduersus sanctum filium tuum Iesum, quem vnxe-

ras, Herodes simul et Pōtius Pylatus cum gentibus et populis Israel, ad faciendum quecūq; manus tua, et consilium tuum pius decreuerat, vt fierēt. Et nūc domine aspice in minas eorum: et da seruis tuis, vt cum omni fiducia loquātur sermonem tuum, manū tuam porrigendo in hoc, vt sanatio, et signa, et prodigia edantur per nomen sancti filii tui Iesu. Amen.

¶ Oratio pro pace ecclesie.

O Domine Iesu xpe qui ordinatissima tua fecisti omnes creaturas, visibiles, et inuisibiles, et diuina sapiētia tua gubernasti disposuistiq; omnia ordinate, qui in effabili bonitate tua custodis, defendis, promouisq; omnia, qui profunda misericordia

hast anoynted, bothe Herode & also Pōcius Pilat, with the Paynimes and the people of Israel gathered thē selues together, to do euen what soeuer thy handes and thy counsel determined before, to be done. And nowe lorde, beholde their thretninges, & graūt vnto thy seruauntes, to speake thy worde with al confidence, and that thou wylt stretche furth thyne hand, to thintent that healyng, signes and wonders may be done by the name of thy holy sonne Iesus.

¶ A prayer for the peace of the Churche.

LOrd Iesu Christ which of thyne almyghtyne ſe madeſt al creatures both visible & inuisible, which of thy godly wisedome gouerneſt & ſetteſt all thynges in moſt goodly order, whyche of thine vnſpeakeable goodnes repeſt, defendeſt, and furtherest all thynges

thynges, which of thy de-
pe mercy restorest the de-
cayed, renewest the falle,
rayse ſt dead: vouchesafe
(we praye ꝯ) at last, to cast
downe thy countenaūce vp-
ō thy welbeloued spouse
the churche, but let it be ꝯ
amyable & mercyful coun-
tenaunce, wherwith thou
pacifiest al thinges in he-
uen, and yearth, and what
soeuer is aboue heauen, &
vnder the yearth: vouch-
safe to cast vpon vs, those
tēdre & pitiful eyes, with
whiche thou once diddest
beholde Peter that great
shepeherd of thy churche,
and furthwith he remem-
bred hym selfe, & repented
With whiche eyes thou
ones, dyddest vewe the
scattered multitude, and
were moued with com-
passion that for lacke of a
good shepeherd they wan-
dered as shepe, dispersed
and straied alōder. Thou
seest (O good shepeherd)
what sundry sortes of wol-
ues haue broken into thy
shepecotes,

dia tua reficis ruino
sa, renouas collapsa
viuificas mortuos:
digneris (precamur)
ad extremum, in dile-
ctam sponsam tuam
ecclesiam, dulcem il-
lum et misericordem
vultum tuum, quo
celestia omnia terres-
triaqz, et que supra
celum ifraqz terram
sunt, pacificas, con-
sicere: digneris tem
ros misericordesqz
oculos in nos con-
uertere, quibus Pe-
trum semel magnum
ecclesie tue pastorem
aspexisti, & continuo
redilt secum i memo
riam, et penitentia
ductus est, quibus di
spersam semel multi
tudinem perlustrasti
et misericordia com-
mouebaris, ꝯ boni
pastoris defectu, er-
rabant quasi oues
sparse, pallantesqz.
Tu satis vides bone
pastor, ꝯ varia lupo
rum genera in ouilia
tua irruperūt, e ōb⁹
vnusquisqz

vnuſquiſq; clamat, hic Chriſtus eſt, ita vt fieri poſſet in errores deducerentur electi. Tu vides quibus flatibus, quibus fluctibus, quibus tempeſtatib⁹ misera nauis iactat̄, in qua pusill⁹ grex tuus de submerſione periclitatur, qđ autē nunc reſtat, niſi vt prorſus submergatur, omneſq; nos perearnus? Huius tē peſtatis cauſa eſt noſtra iniquitas & depraua ta vita. Hoc nos videmus et confitemur: iuſtitiam tuam cernimus, et iniuſtitiam noſtram lamentamur: ſed ad miſericordiam tuam prouocāmus que (ſecundū Pſalmum prophete tui) exuperat omnia opa tua, multa ſupplicia ſuſtinuimus, multis bellis fracti, multis iacturis bonorum cōſumpti tot morborum peſtiūq; generibus flagellati, tot fluctibus quaſſati, tot portentis perterrefacti,

ſhepecotes, of whō euery one crieth, Here is Chriſt, here is Chriſt, ſo that if it were poſſible the very perfecte perſons ſhoulde be brought into errour.

Thou ſeeſt wyth what wyndes, wyth what waues, wyth what ſtormes thy ſely ſhyp is toſſed, thy ſhip wherin thy litle flock is in peril to be drouned. And what is nowe lefte, but that it vtterly ſynke and we al periſh? Of this tempeſt & ſtorme we may thanke our owne wycked nes and ſinful liuing, we ſpy it wel & cōfeſſe it, we ſpy thy righteouſnes, & we bewaile our vnrighteouſnes, but we appele to thy mercy: which (accordyng to the Pſalm of thy prophete) ſurmounteth al thy workes, we haue now ſuffered muche puniſhement, beyng couered with ſo many warres, conſumed with ſuche loſſes of goodes, ſcourged with ſo many ſortes of diſeaſes & peſtilences,

pestilences, shaken wyth so many suddes, feared wyth so many straunge sighes frō heauē, & yet appeareth there no where any hauen or port vnto vs beyng thus tired & forlorne among so straunge euils, but still euery daye more greuous punishementes, & more, seeme to hang ouer our heades, we cōplayne not of thy sharpnes most tender sauiour, but we espy here also thy mercy, for asmuche, as muche greuowser plages we haue deserued. But o most merciful Iesu we beseche the that thou wylt not consider ne weye, what is due for our deseruynges, but rather what becummeth thy mercy, without whiche neyther the angels in heauen, can stand sure before the, muche lesse we sely vesselles of claye.

Haue mercy on vs, O redemer, whiche art easy to be intreated, not that we be worthy of thy mercy but

terrefacti, & nullus tamen nobis ita tatigatis, & inusitata malorum vi debilitatis, portus, perfugiumq; apparet. Sed quotidie magis, magisq; graues plureq; pene imminere cernicibus nostris videmꝰ. Non hic de tua asperitate conquerimur misericordissime domine, sed tuam potius misericordiā inuenemur: quod lōge grauiores plagas commeriti sumus. Nos vero abste misericordissime domine ꝓamur, non quod meritis nostris dignū sit consideres aut perpendas: sed potius quid deceat misericordiam tuam sine qua ne ãgeli quidem in celo cōsistere possunt, ne dum nos vasa luti sirma. Miserere nostri redemptor noster, qui facillime exoraris, non quod nos misericordia tua digni sumus: sed hanc gloriam nomini tuo dato. Ne

patiaris

patiaris Judeos, Turcas, reliquosq; qui vel non nouerũt te, vel gloriæ tuæ insultent, perpetuo de nobis triumphare, et dicere: vbi deus, vbi redemptor, vbi seruator, vbi sponsus illorum est? Hec contumeliosa verba et conuitia in te domine redundant, dum ex malis nostris bonitatem tuam existimant, nos derelin qui putant, quos emendari non cernũt. Cum semel in nauigio dormires, et tempestas subito exorta minaretur mortẽ omnibus qui in naui erant, ad clamorem paucorum discipulorum excitabaris, et continuo fluctus qui euerunt, ventus cessauit, tempestas in magnam tranquillitatem conuersa est. Aque mute creatoris vocem agnouerunt, in hac autem longe grauiori tempestate, in qua non pauciores hominũ

but geue þ this glory vnto thine owne name: suffer not, that the Jewes, Turkes, & the rest of the Paynimes, whiche eyther haue not knowen the, or do enuy thy glory, shoulde continually triumph ouer vs, and say: where is their God? where is their redemer, where is their sauiour? where is their bridegrome, þ they thus boast on? These opprobrious woordes & vpbraidinges redound vnto the O lorde whyle by our euyls, men wey and esteme thy goodnes: they thinke we be forsaken, whome they se not amended. Once when thou slept in the ship, & a tempest sodeynly arisyng threted death to al in the shyp, thou awokest at the outcry of a few disciples, and streight way at thine almightie woorde the waues couched, the wyndes fel, the storme was sodenly turned into a great calme. The doumbe waters, knew

knew their makers voice. Nowe in this farre greater tempest, wherin not a fewe mẽnes bodyes be in daunger, but innumerable soules: we beseche the at ẏ cry of thy holy church whiche is in daunger of drounyng, ẏ thou wilt awake. So many thousandes of men do crye, Lorde, saue vs, we perish, the tempest is past mans power: yea, we see that thendeuoures of them that wolde helpe it, do tourne cleane a contrary way. It is thy word that must do ẏ dede, lorde Iesu, only say thou with a woorde of thy mouthe: cease o tẽpest, & furthwith shal the desired calme appeare. Thou wouldest haue spared so many thousãdes of most wicked mẽ, yf in the citie of Sodome had ben fonnd but. x. good men: Nowe here be so many thousãdes of men whiche loue the glorye of thy name, which sygh for the bewtie of thy house, & wilt thou

hominum corpora in discrimen veniunt, sed innumerabiles anime periclitantur: ad vocem vniuerse ecclesie tue domine precamur vt vigiles, que nunc in periculo submersiõis est. Tot iam milia hominum clamitãt, domine serua nos perimus, tempestas hec humanam potentiam superat, immo vero conatus eorum que illi presidium ferrent in contrarium auertuntur. Quod hoc prestabit solum verbum tuum est, verbo solum oris tui dicito: tempestas cessa, & confestim trãquillitas expetita apparebit. Quot milibus impiorum peperciſſes, si in ciuitate Sodome, vel decem inuenti fuissent: nũc vero tot milibus hominum gloriam nominis tui amãtium, et propter decorem domus tue gementium, non horum precibus adduaue iram

remittes,

remittes, et conſueta
rum antiquarumq; miſericordiarū tua-
rum recordaberis?
An non diuina ſapiē
tia tua noſtram ſtul-
titiam in gloriā tuā
conuertes? An non
malorum impробita-
tem in ecclesie tue bo-
num commutabis.
Cum enim miſericor
dia tua ſolet omnia
ſubleuare, cum res
nobis immedicabilis
eſſe videtur: nec potē
tia, aut ſapientia hu
mana corrigi poteſt.
Tu ſolus res etiam
inordinatiſſimas in
ordinem adducis: qui
ſolus author, conſer
uatorq; pacis es. Tu
antequam confuſio-
nem quā Chaos ap-
pellamus, formauiſti
in qua ſine ordine, ſi
ne modo, perturba-
te diſcordia ſemina
rerum iacebant, et ad-
mirabili ſerie res na-
tura ſua pugnantes,
vinculo perpetuo co
pulauiſti et colligaui
ſti. Quanto queſo
maior cōfuſio eſt hec

vbi

thou not at theſe mennes
praiers let go thyne āger,
& remēber thyne accuſto-
med and olde mercies?
Shalt thou not with thy
heauēly policy, turne our
foly into thy glory? Shalt
thou not turne ꝑ wycked
mens cuyls to thy chur-
thes good? For thy mercy
is wont then moſt of al to
ſuccour, whē the thynges
is with vs paſt redemy, &
neither ꝑ might, nor wiſe
dome of men can helpe it.
Thou alone bringeſt thin-
ges that be neuer ſo oute
of order, into ordre again
whiche art the onely auc-
thour and mainteyner of
peace. Thou framedſt
that old confuſion whiche
we cal Chaos, wherin w̄
out order, without faſhion
confuſely laye the diſcor-
daunt ſeedes of thynges,
and wyth a wounderfull
order, the thynges that of
nature foughte together,
thou diddeſt allye & knyt
in a perpetuall bande.
But howe muche greater

confuſion

confusion is this, where is no charitie, no fidelity, no bondes of loue, no reuerence, neyther of lawes, nor yet of rulers, no agrement of opinions, but as it were in a misordered quire, euery man singeth a contrary note. Among the heauenly planetes is no discension: all .iiii. elementes kepe theyr place, euery one doth the office, wherunto they be appointed. And wilt thou suffre thy spouse, for whose sake all thynges were made, thus by continual discordes, to perishe and go to wrecke? Shalt thou suffer the wicked spirites, whiche be authours and workers of discorde, to beare such a swynge in thy kingdome vnchecked? Shalt thou suffre the strong captayne of mischefe whome thou once ouerthrewest, againe to inuade thy tentes and to spoyle thy souldiers? when thou wertest a man, conseruaunt amonges

vbi nulla charitas, nulla fides, nulla copulatio amoris, nulla legum, nulla magistratuum reuerentia nulla opinionum cõsensio, sed quasi in perturbatissimo choro, vnusquisq; diuersum canit. In celestib⁹ planetis nulla est dissensio, elementa suas sedes tenent, vnumquodq; constitutum sibi officium facit. Et spõsam tuã cui⁹ causa omnia facta sunt, cõtinua sic dissensione perire et labefactari permittis? Malos ne spiritus seditionis authores atq; administros in ditione tua sine vlla reprehensione ita regnare permittes? potentem ne illum iniquitatis ducem, quẽ semel deieceras, castra inuaderet et milites tuos spoliare sines? Cum hic in hominibus versabaere: voicem tuã fugichãt demões. Emitte quesumus domine spiritum tuum

tum tuum, qui e pectoribus omnium nomen tuum prohitentium, malos spiritus magistros intemperãtie, auaritie, vane gloxie, libidinum, sceleruꝫ, discordieqꝫ abigat. Crea in nobis cor ꝫ deus noster cor mundum, ꝫ spiritum sanctum tuum in pectoribus nostris renoua, nec spiritũ sanctum tuum auferas a nobis. Restitue nobis fructum salutaris sanitatis tue, et spiritu principali cor roboxa sponsam, pastoresqꝫ eiꝰ. Hoc spiritu reconciliasti celestia terrestribꝰ, hoc formasti ac reduxisti tot linguas, tot nationes, tam diuersa hominum genera in vnum corpus ecclesie: quod corpus eodem spiritu copulatur capiti. Hunc spiritum si i omnium hominum cordibus renouare digneris, tũ eterne hę quoqꝫ miserie cessabunt: aut si non

monges men, at thy voice sled the deuyls. Sende furthe we beseche the, O lorde, thy spirite: whyche maye dryue awaye out of the brestes of all thē that plesse thy name, the wicked spirites, maysters of riot, of couetise, of vaine glory, of carnall luste, of mischeue, and of discorde. Create in vs, O our god and kyng, a cleane heart, and renue thy holy spirit in our brestes, plucke not from vs thy holy gost. Render vnto vs the ioy of thy sauyng healthe, ꝫ with thy principal spirit, strengthen thy spouse ꝫ the herdmen therof. By this spirit thou reconciledst the yearthly to the heauenly, by this thou diddest frame and reduce so many tonges, so many nations, so many sundry sortes of men into one body of a church, whiche body by ꝑ same spirit is knyt to the head. This spirit if thou wylte, vouchesafe to renue in al

mens

mens heartes, theu shall also these sorreu miseries cease, or if they cease not, at least they shal turne to the profite & auaile of the whiche loue the. Stey this confusion, set in order this horrible Chaos (O lorde Jesus) let thy spirit stretche out it selfe vpon these waters of euil wauerynge opinions. And be cause thy spirite, whiche accordyng to thy prophetes sayyng conteineth all thinges, hath also the science of speakyng: make þ like as vnto al the whiche be of thy house, is all one light, one baptisme, one God, one, hope, one spirit: so they may also haue one voice, one sound and song, professyng one catholike trueth, when thou diddest mount vp to heauen triumphantly, thou threwest about frō aboue thy precious thinges, thou gauest giftes amongest men, thou dealtest sundry rewardes of thy spirit. Renue again from

non cessauerint, ad seuerum saltem, vtilitatemqz diligētium te traducentur. Visite hanc domine Jesu cōfusionem, hoc horribile Chaos in ordine adducito: expāde spiritum tuum super aquas male fluctuantium opinionum, et quia spiritus tuus, qui iuxta prophete sententiam continet omnia, scientiam etiam habet vocis. Effice vt quemadmodum omnib⁹ qui in domo tua sunt, vnum lumen, vnus baptismus, vnus deus, vna spes, vnus spiritus: Sic vnam quoqz habeant vocem, vnam cantilenam, vnum sonum, vnam catholicam veritatem profitentes. Cum in celum gloriose ascendisti, demisisti de celo, res pretiosissimas: dedisti dona hominibus, varia mūera spiritū diuisisti, renoua dñe

de

de celo veterem bonitatem: da nunc ecclesie tue fructificate et letificate, quod illi emergenti, et crescenti in celo dederas. Da principibus quoq; gratiam timoris tui: vt ita rem publicam suam gubernent, quasi statim tibi regi regum rationē reddituri. Da sapientiam semper assistentem illis, vt quod cūq; optimum factu fuerit, et animo prouidcant: et factis persequātur. Da episcopis tuis donum prophetie, vt sanctas scripturas nō ex suis ingeniis, sed tua inspiratione declarent, et interpretentur. Da triplicem illis charitatem, quam a petro requirebas: quando illius cure oues tuas commisisti. Da sacerdotibus tuis temperantie, castitatisq; amorē, da populo tuo studiū sequendi mandata tua, et promptitudinē obediendi tis, quos tu per illos cōstituisti.

from aboue thy old bountifulnes, geue that thing to thy churche now taryinge & growynge downeward, that thou gauest vnto her shooting vp, at her first beginning. Geue vnto princes & rulers the grace to stande in awe of the, that they so may gyde the cōmon weale, as they should shortly rēdre accōptes vnto the that arte the kynge of kynges. Geue wisedome to be alwayes assistent vnto them, that whatsoeuer is best to bee done, they may espye it in their mynde, and pursue the same in their doinges. Geue to the bysshops the gift of prophesy, that they may declare and interpret holy scripture, not of their owne brayne, but of thine inspiryng. Geue them the threefolde charitie, whiche thou once demaundest of Peter: what tyme thou diddest betake vnto him the charge of thy sheepe. Geue to thy priestes the

loue

loue of sobernes, and of chastitie. Geue to thy people a good wyl to folowe thy commaundementes: & a redynes to obeye suche persons, as thou hast appointed ouer them. So shall it come to passe, yt through thy gift thy princes shall commaunde that thou requirest, if thy pastours and herdmen shal teach the same, & thy people obey them both: that the olde dignitie and tranquilitie of the church shal returne agayne with a goodly order vnto ỹ glory of thy name. Thou sparedst ỹ Niniuities appointed to bedestroyed, assone as they cõuerted to repentaunce. And wylte thou dispise thy house fallyng doune at thy feete whiche in steade of sacke clothe hath sighes, & in steade of ashes teares? Thou promisedst forgeuenes to suche as turne vnto the. but this selfe thig is thy gifte a manne to turne with his whole

stituisti. Ita fiet vt ꝺ largitate tua principes ea imperẽt, que tu precipis, pastores eadem doceant, populus vtrisq; pareat: veteris ecclesie dignitas, tranquillitasq; cum ordinis conseruatione ad gloziam nominis tui reflorescat. Niniuitis peperciſti mozti addictis, statim vt ad penitentiam cõuersi fuerãt, et domum tuam inclinantem tam et coꝛruentem despicies, & vice sacci gemitus, vice cinerum lachzimas pzofundit? Pzomisisti remissionem cõuersis ad te, at hoc donum tuum est, vt quis cum toto coꝛde suo ad te cõuertatur vt omnis bonitas nostra ad gloziam tuã redundet. Tu factoꝛ es, refice opus tuum quod foꝛmasti: tu redemptoꝛ es, serua quod emisti: tu seruatoꝛ es, ne linas perire qui tibi innitũtur: tu dominus es, & pec

ſeſſor, vendica poſſeſſionem tuã, tu caput es: opem fer mẽbris, tu rex es, da nobis legum tuarum reuerentiam: tu princeps pacis et aſpira nobis fraternam charitatẽ tu deus miſerere ſupplicum tuorũ, cis (vt beatus paulus loquitur) omnia in omnibus, vt vniuerſus eccleſie tue chorus conſentientibus animis et vocibus conſonãtibus: gratias de miſericordia inuenta agant patri filio & ſpiritui ſancto, qui pro perfectiſſimo concordie exemplo perſonarum proprietate diſtinguuntur, et coniunctione nature adunantur, quibus laus, et gloria ad omnem eternitatem, Amen.

whole heart vnto the, to the intẽt al our goodnes ſhuld redound vnto thy glory. Thou art the maker, repayr thy worke that thou haſt faſhioned. Thou are the redemer, ſaue that thou haſt bought. Thou art the ſauiour, ſuffer not them to periſh the do hãg on the. Thou art the lorde & owner, chalenge thy poſſeſſiõ. Thou art the heade, healpe thy membres. Thou art the kyng, geue vs a reuerence of thy lawes, Thou art the prince of peace, breath vpon vs brotherly loue. Thou art the God, haue pitie on thy humble beſechers: be thou accordyng to Paules saying, al thinges in al men, to the entẽt the whole quere of thy Churche, with agreyng myndes and conſonant voices for mercy obteined at thy handes, may geue thãkes to the father, sõne & holy goſt: whiche after the moſt perfect example of concord, be diſtincted in

Oratio

propertie

properties of persons, and due in nature, to whome be prayse and glorye eternally. Amen.

¶ A prayer for ỹ keppynge of a good name.

THat wise man whithe was priuye of thy secretes (o heauenly father) taught vs, that an honest name is a treasure ryghte precious whē he sayeth: better it is to haue a good name, then pretious oyntmētes. But this so excellent and good a thyng we neyther cā get nor kepe, but by thy ayde and helpe. Now surely the well and sostaine of a good name is a faultlesse life: This therfore in especial we demaunde, & craue of the, O lorde almightye, yet neuertheles forasmuche as oftētymes innocency and faultles liuyng is not ynough, neither yet a sure buckeler & defence, namely agaynst suche as vnder theyr lippes beare the poyson of serpentes

¶ Precatio pro bona fama conseruanda.

SApiens ille, qui tibi a secretis fuit (pater celestis) docuit honestam famam thesaurū esse pretiosum iis verbis: melius est habere nomen bonū ỹ vnguēta pretiosa, hanc vero rem tam bonam, tamq; excellentem neq; comparare, neq; retinere sine tuo adiumēto presidioq; possumus: bone vero fame caput reuera, sōsq; est vita inculpata. Hoc igitur in primis rogamus et emendicamus abs te domine omipotens. Et qm̄ plene innocentia, vitaq; inculpata, neq; satis p se valet, neq; satis firmū scutū, et presidiū sunt aduersus eos, qui sub la-

bus suis venenũ ser
pentum gestant: et fe
re plerumq; quando
cũ fidis amicis nos
esse arbitramur, cum
Ezechiele inter scor-
piones, et venenata
animalia habitam⁹,
cum sancto propheta
clamamus: Domine
libera animam me-
am a labiis iniquis,
et a lingua dolosa:
quod si hoc benigni-
tati tuæ vidcatur, vt
famulos tuos hac af
flictiõe exerceas, quo
possint melius ad pie
tatem religionẽq; ad
duci, concede quæsu-
mus, vt cum Paulo
fortissimo Athleta tuo
per ignominiã et glo
riam, per infamiam
et bonam famam, in
mãdatis tuis per Je
sum Christum per-
mancamus, qui quã-
do hic in terris ambu
laret, conuitiis, igno
miniis maledictis in-
cessabatur exagitaba
tur vt Samaritan⁹,
vini potor, seductor
populi, demonium ha-
bens: qui nũc tecum

serpentes: yea, and oft ti-
mes it happeneth, that
when we suppose to be a-
monges our trusty frend-
des, we dwel with Ezechi
el among scorpions and
venemous serpentes, we
crye with thy holy prophe-
tes: O lorde deliuer my
soule from wicked lippes
and a gileful tong, but yt
neuertheles it be seene to
thy goodnes, to exercise
thy seruauntes also with
this afflictiõ, to the intent
they may better be brou-
ght to godlines & perfec-
tiõ: Graũt (we the pray) þ
with Paule thy most va-
liaunt champion we may
by reproche and glory, by
infamy and good name, a
byde styl in thy commaun-
dementes, through Jesu
Christ, whiche also him
self (when he walked here
in yearthe) was reuyled,
slaundered, euil spoken of
and called to his teeth a
Samaritane, a wine drin-
ker, a diseeiuer of the peo
ple, & one that had a deuil,

in

The

The same now reigneth with the in glory together with the holy goste. Amen.

¶ A prayer agaynst worldly carefulnes.

O moost deare and tender father, our defe dour and nou risher, indue vs with thy grace that we may cast of the great blindnes of our myndes, & ꝑ carefulnes of worldely thynges, & maye put our whole study & care i kepyng of thy holy lawe, And ꝑ we maye labour & trauayle for oure necessi ties in this life, like the birdes of ꝑ ayre, & ꝑ lillies of the feld without care. For thou hast promised to be careful for vs, and hast commaunded that v pon the we shoulde cast all our care, whiche liuest & reignest worlde without ende Amen.

¶ A prayer agaynst pryde and vnthaftnes. Eccle. xxiii.

O thou

in gloria simul regnat cum spiritu sancto. Amen.

¶ Oratio cõtra cu ram mundanam.

Benignissime et indulgentissime, pater, defensor noster et nutritor, indue nos gratia tua, vt secritate mẽtium nostrarum, et huius mundi curas reiectis, omne studiũ curamq; nostram in mandatis tuis cõservandis ponamus, et vt sine cura quasi volucres celi, & lilia agri laborem, industriãq; suscepisamus quia tu promisisti te curaturum nobis, et precepisti, vt omnem curã nostram in te conijcerem, qui viuis & regnas ad eternitatem. Amen.

¶ Oratio contra superbiam et libidinem. Eccle. xxiii.

O iii Oh

bus suis venenū ser
pentum gestant: et fe
re plerumq; quando
cū fidis amicis nos
esse arbitramur, cum
Ezechiele inter scor-
piones, et venenata
animalia habitam⁹,
cum sancto propheta
clamamus: Domine
libera animam me-
am a labiis iniquis,
et a lingua dolosa:
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sum Christum per-
maneamus, qui quã-
do hic in terris ambu
laret, conuitiis, igno
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vini potor, seductor
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mes it happeneth, that
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dementes, through Jesu
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slaundered, euil spoken of
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¶ A prayer agaynst pryde and vnthaftnes. Eccle. xxiii.

O thou

in gria simul regnat cum spiritu sancto. Amen.

¶ Oratio cõtra cupiditatem mundanam.

BEnignissime et indulgentissime, pater, defensor noster et nutritor, ibue nos gratia tua, vt secritate mẽtium nostrarum, et huius mundi cura reiecta, omne studiũ curamq; nostram in mandatis tuis cõlocandis ponamus, et vt sine cura quasi vos lucres veli, & lilia agri laborem, industriãq; susceipiamus quia tu promisisti te curaturum nobis, et precepisti, vt omnem curã nostram in te conferemus, qui viuis & regnas ad eternitatem. Amen.

¶ Oratio contra superbiam et libidinem. Eccle. xxiii.

DOmine pater, et deus vite mee, ne derelinquas me in cogitatu illorum. Extollentiam oculorum ne dederis mihi, et omne desiderium auerte a me. Auffer a me ventris concupiscentias concubitus concupiscentie, ne apprehendant me, et animo irreuerenti et infrunito ne tradas me.

¶ Alia precatio contra superbiam.

DOmie Jesu Christe in summa potētia mitissime, in summa excellētia humanissime, immo vero voluntate tua humillime, eam mētem, spiritūq; largire, vt imbecillitatem meam agnoscam fermentatam malitia atq; infectam: vt qui nullū habeo gloriandi causam, tuo exēplo hūilis mitisq; fiam. Humana oia incerta sūt ad

O Thou lorde father & God of my lyfe, lette me not vse proudely to loke, but turne awaye from me al filthy desires. Take frō me ꝑ lustes of ꝑ body, let not the desires of vncleanesse take hold vpō me: & geue me not ouer ito an vnsham fast and obstinate mynde.

¶ Another prayer agaynst pryde.

O Lord Christ in moste mighty power, moste meeke, & in greatest excellency, most lowely. Yea of thyne owne wyll moste hūble, geue vnto me thy mynde & spirite, that I maye knowledge my weaknes, leauened & infected wyth malicyousnes, ꝑ throughe thyne exāple I may be humble and meke, whiche haue no cause to boast my selfe. Thinges of ꝑ world be vncertayne, lēt for a short vse. The body is lothsome, fraile, & filthy,

the

the mynde is blinde and frowarde, what so euer I haue of myne owne: it is naught. If I haue any goodnes, it is of god & not of me. Knowyng this feblenesse of my selfe, why shuld I magnifye my self? And specially, sith thou lord of heauen and yearth, beyng of suche wonderful excellency diddest humble thy selfe to ỹ lowest state of mē, graunt me true humilitie, that I may be exalted to the euerlastyng glory, which liuest & reignest with the father & the holy gost for euer. Amen.

¶ A prayer agaynst enuy.

LOrde, the inuētour & maker of all thinges, and disposer of thy giftes, whiche ỹ bestowest of thy bounteous liberalitie, geuyng to eache mā more thā ye deserueth, vnto eache mā sufficientlye, so that we haue no cause of grudge or enuy, sithe thou geuest vnto

ad breuem vlum cessa. Corpus caducum, fragile, corde idiū mens cecā, et peruersa, & quid habeo meum, malum est: quicquid habes bonū, dei est, et non meū. Hāc igitur imbecillitatem agnoscens cur me ipsum magnificarē? Precipue vero cum tu domine celi et terre, quando in admirabili excellētia eras teipsum ad infimam hominum cōditionē abiecteris, cōcede mihi verā humilitatem vt ad verā gloriā exaltari possim: q̄ viuis et regnas cū p̄re et spū sctō ad omnē eternitatem. Amen.

Peccatio ytra inuidiā

DOmine inuctor, factorq; oīm, dispēsatorq; donorū tuorū, q̄ largissima bñficētia tua diuidis: tribuēdo vnicuiq; plus quā p̄ meritis: singulis tamē cautis, vt nullam habeamus idignatiōis aut inuidie causam, cum

ẽ de tuo des oĩbus, etiam his, qui non cõ meruit lẽt, & vnicuiq; sufficienter ad celestẽ beatitudinem: cõcede vt nequaq; inuidioli sed iudicio tuo, et do norum tuorum, bene ficiosq; dispositiõe contenti simus. Con ced: nobis, vt grati simus pro iis que accipimus, neq; secrete nobiscum contra iudiciũ tuum, sanctãq; in collocãdis gratuitis beneficiis voluntatem murmurem⁹, sed potius amemus, laudemusq; liberalẽ beneficentiam tuam, cum i ceteris, tum in nobis ipsis, & semper te domine fontem bonorum omnium, bonitatisq; magni faciamus. Tibi gloria ad eternitatẽ. Amen.

¶ Contra iram.

O Domine Jesu xpe qui dixeras vnũ quemq; fratrẽ tuũ irascentẽ fratri suo, reum esse iudicii: & q; secreto tuo

vnto al mẽ of thine owne, and vnto suche as deserue it not, and to eache man sufficiently towarde the heauẽli blessednes: graunt vs that wee bee not enuyous, but quietly content with thy iudgement, & the dispolyng of thy gyftes & benefites. Graũt vs to be thãkeful for þ we receiue, & not to murmuor secretely with our selfes against thy iudgement and bleſſed wyll, i bestowyng thy free benefites, but rather that we loue & praise thy bounteous liberalitie aswell in others as in our self, and alwaies magnifie the Lorde, þ wel of all gyftes & goodnes. To the be glory for euer. Amen.

¶ A prayer agaynst anger

LOrde, Jesu Christ whiche layest wholo euer is angrye with his brother, shall be giltye of iudgement: whi-

che

che also doest reserue from time to time, al vengeaunce and displeasure to thy secreate and iust iudgement Graunte vs of thy great mercye that by no maner of occasion we fall in to disordering of our selfe by anger and desire of reuẽgyng, but that we may alway remẽbre, not onely thy godly cõmaundement whiche chargeth vs to do wel to them that hate vs, and to pray for them that saye cupl by vs: but also that we beare in mynde thy holy example whiche biddest praye for thẽ that cruelly crucified the. To the with the father & holy goste be glory euerlasting. Amen.

¶ A prayer in aduersitie.

O Lorde God without wholewil & pleasure a sparowe dothe not fal vpon the grounde, Seyng it is thy wyll and permission that I shoulde be in this misery and aduersitie; Seyng also that thou dest iustoq; iudicio omnẽ vindictam vltionẽq; assidue reseruas; per immensam misericor diam tuã largire nobis, vt nulla ratione in aliquam intemperiem ire, et cupiditate vlciscendi dilabamur: sed ppetuo non solum diuinum pcepcum tuum quod pcepit, vt benefaciam' iis qui oderunt nos: et rogemus pro iis, qui male de nobis loquuntur: memoria tenemus, sed etiã sancti exempli tui vt cogitemus qui pro crudeliter cruci affigentibus te, prabaris. Tibi cum patre, et spiritu sancto sit sempiterna gloria. Amen.

¶ In reb' aduersis.

DOmine deus cui ne cuius voluntate ne passer quidẽ in terram cadit, quã voluntate permissio nem tuã in hac miseria & calamitate sim: cum me iis erumnis adfligas non ad de-

strendum protinus et abiiciẽdum, sed ad seruãdum, sed ad penitentiam reuocãdã, quem enĩ diligis hũc castigas: cum res aduerse et perturbate efficiant patientiam, et qui perturbationẽ aliquã patienter fert hic similis efficitur capiti et seruatori nõ christo. Cum deniq; in omni miseria tua tu nis (quia precipis vt inuocarem te tẽpore tribulationis et polliceris te auditurum mq; me certo persuasus sim de consolatione abs te recipiẽda, concede omnipotens deꝰ et misericors pater, vt in omnibus rerum motibus ac perturbationibus sine egritudine animi ac murmuratione, sine exanimatione et desperatione ꝺeti simus ad laudãdũ et magnificandum te, ad vniuersam spem fiduciamq; nostrã in te collocandam, qꝛ tu nũq; deseris fidentes tibi,

sed

doest punishe me with aduersitie, not to destroy me and cast me away, but to cal me to repentaunce and to saue me. For whõ thou louest, him dost thou chastise. Furthermore seyng affliction and aduersitie worketh pacience, & who so paciently beareth tribulation, is made like vnto oure sauiour Christ our head. Finally seyng that in al tribulation and aduersitie, I am in assuraunce of comfort at thy gracious hand. For thou hast cõmaunded me to cal vpon the in the tyme of tribulation, and hast promised to heare and succour me. Graunt me therfore, o almightye God & mercyfull father, in all trouble & aduersitie to be quiet, without impatience and murmuryng, without discouragyng and desperation, to praise & magnifye the, to put my whole truste and confidence in the, for thou neuer forsakest them, that truste

truste in the, but worketh al for the best to them that loue the, & seketh the glory of thy holy name. To the be glory for euer. Amen.

¶ A prayer in prosperitie.

IGeue the thãkes O God almighty, which not alonely hast endued me with the giftes of nature, as reason, power, & strẽgth but also hast pleutifully geuẽ me the substannce of this worlde: I knowledge (o lorde) that these are thy giftes, and confesse with holy sainct James that there is no pfect nor good gift but it commeth from the: O father of lightes: which geuest frely, and castest no man in the teeth I knowledge with ỹ prophete Agge, that golde is thyne: and siluer is thyne, and to whõ it pleaseth the thou geuest it, to thge odly that they maye be thy dispolers & distributours therof

sed ad optimũ cõuertis omnia iis qui diligunt te, et quærunt gloriam sancti nominis tui. Tibi gloria ad eternitatẽ. Amen.

¶ In rebꝰ ꝓsperis.

GRatias ago tibi deꝰ omnipotẽs qui non solum donis nature me imbuisti ratione, potentia, viribꝰ, sed copiosæ facultates huius mundi largitus es. Hæc ego confitebor domine tua esse dona, et cum sancto Jacobo agnosco nullũ perfectum, nullum bonum donum esse, quod non abs te descendat (pater luminum) qui das affluenter et nemini exprobras. Confitebor cũ prophetа Aggeo, aurum tuum esse, argẽtum tuum esse, et ea quibus tibi volupe est dare: piis vt dispẽsatoribus dimisoresq; illorum sint, impiis vero

vero ad illorum damnationem acerũdã atq; accumulandam Quam ob rem benignissime pat, humillime obsecro, et rogo abste, vt sancto tuo spiritu roborer in me fidei cor, manumq; paratã ad diuina dona secundum placitũ voluntatemq; tuam distribuẽda: vt ne hic accumulẽ, vbi fures diripiunt, et tinea exedunt: sed acerue thesauros i celesti regno tuo, vbi neq; fur expilat, neq; tinea exedit ad consolationẽ meam, quem pro mia tua te compensaturũ promisisti ad humilium et infirmorum in ecclesia tua consolationẽ, et ad nominis tui gloriam. Cui cũ filio & spiritu sancto sit omnis honor et laus ad omnem eternitatem. Amen.

¶ Fructuosa precatio quotidiè tempore dicenda.

Misericors

therof, and to the vngodly to heape vp their damnation withal. wherfore my most mercyful God. I hũbly beseke & desire of ỹ to frame ī me with thy holy spirit a faithful hearte ready hande to distribute these thy good giftes accordyng to thy wyll and pleasure, that I treasure not vp here where theues maye robbe, and mothes corrupt, but to treasure in thy heauenly kyngdome, where neither theue maye steale, nor mothe defile, to my owne comfort (whome of thy mercy thou hast promised to reward therfore) to ỹ good example of the humble and weake of thy congregation, and to the glory of thy name. To whom with thy sonne and holy goste be all honoure and praise, worlde without ende. Amen.

¶ A fruitful prayer to be sayde at all tymes.

O mercyful

O Mercyful God, graunt me to couet with a feruent mynd, those thinges which may please the: to serche them wisely, and to knowe them truly, and to fulfil thē perfectly to the laude and glory of thy name.

Order my liuyng so, that I maye do that whiche thou requirest of me. and geue me grace that I may obteine those thinges whiche be most cōueuient for my soule. Good lorde make my waye sure, and streight to the, so that I fal not betwene prosperitie, and aduersitie, but that in prosperous thinges I may geue the thankes, and in aduersitie be pacient, so that I be not lift vp with ỹ one, nor oppressed with ỹ other. And that I may reioyce in no thyng, but that whiche moueth me to the, nor to be sory for nothyng, but those thinges whiche draweth me frō the, desirynge to

MIsericors dñe, cōcede, vt que tibi placita sunt, feruēti animo ea cupiā, sapienter inquiram, vere cognoscam, perfecte impleam ad nominis tui laudem et gloriā. Guberna vitam meam, vt ea faciam que tu requiris de da gratiam, vt ea obtineā que anime mee sunt aptissima bone domine, viam meam rectam stabilemq; fac cito, vt neq; rebus in prosperis aut aduersis cadā, sed prosperis in rebus agam tibi gratias, et aduersis in rebus patiētia muniar: vt neq; alteris efferar, nec alteris deprimar: vt nulla re leter, que nō me ad te excitet, neq; vllis rebus angar nisi que me auertant abste, vt nemini preter te placere studeā, nec vlli preter te displicere formidem, humana queso domine omnia propter te vilescāt, neq; vlla letitia

ab eq;

absq; te exhilaret, neq; preter te quicq; cõ cupiscam. Labor qui pro te suscipitur, me delectet, cetera omnia fatigent me que non sunt in te. Fac me lẽ per ad te cor leuare: et vbi cecidero efficie vt de te iterum cogitem, et firmo emẽdãdi proposito idoleã. Deus meus, fac me sine cessitate humilem: sine tristitate hilarem: sine diffidentia tristem: sine cupiditate sobrium: sine stimulatione verum, sine desperatione timẽtem tui, sine presumptione fidentem tibi, proximi delicta sine dissimulatione narrantem, verbo et exẽplo illos sine irrisione docentem, sine altercatione obedientẽ sine murmure patientem sine corruptione puriẽ. Benignissime domine deus da' cor mihi ita peruigil, vt nulla me curiosa cogitatio abs te abstrahatur, ita corroborã-

tum,

to please no body nor fearing to displease any best des the Lord, let al worldly thinges be vile vnto me for the, let me not be mery with the ioy that is without the, and let me desire nothing beside the. Let that labour delyght me whiche is for the, and let all the rest werye me, whiche is not in the, Make me to lift vp myheart oft tymes to the, & whẽ I fal, make me to thinke on the, and be sory with a stedfast purpose of amendement. My God make me hũble without faynyng, mery without lightnes, sad without mistrust, sobre without dulnes, true without doublenes, fearyng god without desperacion, trustyng in the without presũpciõ, tellig my neighbours faultes without dissimulacion, techyng them with wordes & exãple without mockynges, obediẽt without argupng, patient without grudgyng, pure without

out

sut corruption, My most louyng lorde & God, geue me a wakyng heart, that no curious thought withdrawe me frō ỹ, let it be so strong, that no vnworthy affection drawe me backewarde, so stable, ỹ no tribulation breake it. My lorde graūt me wytte to knowe the, diligence to seke ỹ, cōuersatiō to please the, & finally, hope to embrace the for the precious bloude sake of ỹ imaculate lambe our onely sauiour Jesu Christ. To whom with the father & the holy gost thre persons & one God, be all honour and glory worlde without ende. Amen.

¶ A deuout prayer vnto Jesu Christ, called O Bone Jesu.

Bountifull Jesu, O swete Jesu, O Jesu the cōne of the pure virgyn Mari, full of mercy and truth, O swete Jesu after thy great mercy tum, vt nulla animi affectio me depellat, ita stabile vt nulle illud res aduerse frangant. Domine mi da mihi intelligentiā ad cognoscendū te, diligentiam ad querendum te, & conuictudinem vite ad placēdū tibi, spem denicz ad complectendum te ỹ pter pretiosum sanguinē immaculati agni vnici seruatoris Jesu Christi. Cui cū patre et spiritu sancto tribus personis & vni deo ois sit honor et gloria ad omnem eternitatem. Amen.

¶ Deuota oratio ad Jesum Christum.

O Bone Jesu, O dulcis Jesu, O Jesu filii marie virginis, plene misericordia et veritate. O dulcis Jesu miserere mei secundū magnā misericordiā tuam. O benigne Jesu

su deprecor te per il-
lum sanguinem pre-
ciosum quem pro no
bis peccatoribus effū
dere dignat⁹ es i ara
crucis vt abluas om
nes iniquitates meas,
et ne despicias humi
liter te petentem, et
hoc nomen tuum san
ctissimum Jesum in
vocātem. Hoc nomē
Jesus, nomen dulce
est, hoc nomē Jesus,
nomē salutare. Quid
enim est Jesus, nisi
saluator? O bone Je
su qui me creasti z re
demisti tuo pretioso
sanguine, ne permit-
tas me damnari quē
tu ex nihilo creasti.
O bone Jesu ne per
dat me iniquitas mea,
quem fecit omnipo-
tens bonitas tua. O
bone Jesu recogno-
sce quod tuum est in
me, et absterge quod
alienum est a me O
bone Jesu miserere
mei dum tempus est
misericordi, ne perdas
me in tempore tui tre
mendi iudicii. O bo-
ne Jesu, stimerui mi

mercy haue pitie vpon me
O benigne Jesu I pray ꝑ
by ꝑ same precious bloud,
that for vs miserable sin-
ners ꝑ werte cōtēt to shed
in ꝑ aulter of ꝑ crosse, that
thou vouchesafe cleane to
auoyde all my wickednes,
& not to dispise me hūbly
this requiryng, & vpō thy
most holy name Jesus
callyng. This name Jesus
is a swete name. This na-
me Jesus is the name of
helth: For what is Jesus
but a sauioure? O good
Jesus that hast created
me, & with thy most pre-
cious bloud redemed me,
suffre me not to be dāpned
whom thou hast made of
naught. O good Jesu let
not my wickednesse de-
stroye me, whom thy al-
myghtie goodnes made &
fourmed. O good Jesu re-
knowledge ꝑ is thine i me
and wype cleane awaye,
that drawerh me frō the.
O good Jesu when tyme
of mercy is, haue mercy
vpon me, neither cōsidre

ser me

me not in the tyme of thy terrible iudgemēt. O good Jesu, if I wretched sinner for my moost greuous offences haue by thy very iustice deserued eternall paine, yet I appeale from thy rightcousnes, and sted fastly trust in thyne ineffable mercy, I doubte not but thou wilt haue mercy vpō me like a mild father & mercyfull lorde. O good Jesu what profit is in my blud, sins I must descēde into corruption. Certainely they that be deade shal not magnifye the, nor like wise al they ꝓ go to hel. O moost mercyful Jesu haue mercy vpon me. O moost swete Jesu deliuer me, O moost meke Jesu, be vnto me comfortable. O Jesu accept me a wretched sinner, into the nūbre of them that shalbe saued, O Jesu the helth of them that beleue in the, haue mercy vpon me, O swete Jesu, the forgeuenes of all my sinnes. O Jesu the sonne of

ser peccator de vera tua iustitia pena eternam pro peccatis meis grauissimis, tamen appello a tua iustitia vera ad tuam misericordiam ineffabilem, misereberis mei vt pius pater, et misericors dominus. O bone Jesu que vtilitas in sanguine meo dū descendero in corruptionem? Non enim mortui laudabūt te, neq; omnes q̄ descendunt in infernum. O misericordissime Jesu: miserere mei. O dulcissime Jesu libera me. O pijssime Jesu: propitius esto mihi peccatori. O Jesu admitte me miserum peccatorem inter numerū electorum tuorum. O Jesu salꝰ in te credentium miserere mei. O Jesu dulcis remissio omnium peccatorum meorum. O Jesu fili virginis Marie infunde in me gratiam tuam, sapiētiam, charitatem, castitatem, et humilitā

tem, ac etiam in omnibus aduersitatib⁹ meis sapientiam sanctã vt possim te perfecte diligere, et in te gloziari ac delectari in secula seculozum. Amen.

¶ Oratio dicenda in hora mortis.

O Domine Jesu qui es vnica salus viuentium, vita eterna omnium in fide tua mozientium. Ego miser peccatoz totũ me tue sanete voluntati trado, et submitto, et cum certo confidam illud perire non posse, quod misericozdie tuæ commendatũ est, volunterie nunc fragilem et miseram carnem spe resurrectionis relinquo, que lõge melius mihi eam iterum restituet. Obsecro te misericozdissime dñe Jesu Christe, vt gratia tua animam meã contra omnes

of the pure virgin Mary induce me with thy grace, wisedome, charitie, chastitie and humilitie, yea & stedfast pacience in al my aduersities, so ỳ I maye perfitely loue the, and in the be glozified, and haue my onely delyghte in the, world without ende. Amẽ.

¶ A prayer to be said at the houre of death.

O Lozde Jesu, which arte ỳ only healthy of al men liuing, & ỳ cuerlasting lyfe of thẽ, whiche dye in thy faith. I wzetched sinner geue & submit my self wholy vnto thy most blessed will. And I beyng sure that the thyng cãnot perishe, whiche is cõmitted vnto thy mercy: wyllyngly nowe I leaue this fraile & wicked flesshe in hope of ỳ resurrectiõ whiche is better wise shal reste re it to me againe. I beseech ỳ most mercyful lozd Jesu Christ ỳ thou wilt by thy grace

grace make strōg my solle against al tēptatiōs, & that thou wilt couer & defend me with ỳ buckeler of thy mercy agaīst al the assaul tes of the deuil. I se and knowlcdge that there is in my selfe no helpe of sal uation, but all my confi: dence, hope, & trust is in thy most mercyful good= nes, I haue no merites nor good workes which I may alledge before the: of wickednes & euil workes, (alas) I se a great heape, but through thy mercy I trust to be in ỳ nūbre of them, to whom thou wylt not impute their synnes, but take and accepte for righteous and iust, & to be inheritours of euerlasting life. Thou mercyful lorde wert borne for my sake. Thou diddest suffer both hunger and thirst for my sake, thou diddest preache and teache, thou diddest pray and fast for my sake: thou diddest al good wor= kes & deedes for my sake,

thou

nes tentationes cor= robores, et vt scuto misericordie tue con= tra omnes insultus diaboli tegas, et mu= nias. Video, et agno sco nullam in me spē salutis: sed omnem spē, et fiduciā in tua misericordia et bo= nitate colloco. Nul= la merita, nulla bona opera habeo, que co= ram te exponere pos= sim: peccatorum ve= ro et flagitiosorum sceclerum, oh magnā cerno vim, sed miseri cordia tua spero me in illorum esse nume= ro, quibus tu non im putabis peccata, sed pro iustis habebis et pro heredibus vite e= terne. Tu misericors mea causa natus, mea causa famem, sitim= q perpessus es, mea causa ieiunasti, mea causa omnia opera bo= na operatus es, mea causa grauissimas pe= nas, tormētaq iusti

nuisti

mussi, mea causa pre-
ciosissimum corpus
meum exponendum, san-
guinemq; tuum pro-
fundendum in cruce
dedisti. Hæc vero mi
sericordissime seruа-
tor, omnia hec q̃ tibi
mihi ꝯ tu gratis do-
nasti mihi, qui p̃ me
teipsum donasti, san-
guis tuus omnium
peccatorum meorum
sordes, maculasq; di
luat: iustitia tua meã
iniustitiam tegat et
occultet: merita pas-
sionis sãguinisq; tui
sint peccatorum meo
rum satisfactio. Da
mihi domine gratiã
tuam, vt fides mea
salusq; in sanguine
tuo in me non vacil-
let sed firma semper,
stabilisq; sit, vt spes
misericordie tue vi-
teq; eterne nunq̃ in
me deficiant: vt cha-
ritas in me nunq̃ fri
gescat: vt infirmitas
denicq; carnis mee ti-
more mortis non su-
peretur. Concede mi
hi misericors seruа-
tor, vt vbi mors ocu

los

thou sufferedst most gre-
uous paines & tormentes
for my sake. And finally
thou gauest thy most pre-
cious body to dye, and thy
blud to be shed on ꝑ crosse
for my sake. Nowe moost
merryfull sauiour, let all
these thynges profite me,
whiche thou freely hast ge-
uen me, that hast geuē thy
selfe for me: let thy blud
clense, and washe away ꝑ
spottes and foulnes of my
sinnes. Let thy righte-
usnes hide and couer my
vnrighteousnes. Let the
merites of thy passyon
and bloud be the satisfac-
tion for my synnes. Geue
me Lorde thy grace that
my faith and saluation
in thy blud wauer not in
me, but euer be firme and
constant, that the hope of
thy mercy and life euerla-
sting neuer decay in me,
that charitie wax not cold
in me, finally that ꝑ weke
nes of my flesshe be not o-
uercome with the feare of
death. Graūt me merciful

sauiour,

Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still beholde and loke vpon the, that whē deathe hath taken awaye the vse of my tonge & speche, yet that my heart may cry & say vnto ꝑ In manꝰ tuas domine cōmendo spiritū meum, that is to say: O lorde, into thy hādes I geue & cōmit my soule. O ihe Jesu accipe spiritū meum. Lorde Jesu receiue my soule vnto ꝑ. Amē.

¶ A generall confession of sinnes vnto God.

O Most mercyful lord God & most tender & dearefather vouchesafe I heartely beseeche the, to loke downe with thy fatherly eyen of pytie vpon me moost vile & wretched sinner, whiche lye here prostrate in hart before ꝑ fete of thy botomeles mercy, for I haue synned los corpoꝛi concluserit, oculi tamen mentis perpetuo in te intuentur: vt cū moꝛs lingue sermonisq; vsum ꝑripuerit: coꝛ tamen ad te clamet, et voce ferat. In manus tuas domine cōmendo spiritum meū Domine Jesu accipe spiritum meum.

Amen.

¶ Generalis cōfessio peccatoꝛum deo.

MIsericoꝛs dissime deꝰ, et benignissime charissimeq; pater, dignare, pꝛecoꝛ, paternis oculis pietatis tue me vilissimum & miserimū peccatoꝛem, hic ante pedes misericoꝛdie tue coꝛde pꝛostratum aspicere: quia contra thꝛonum gloꝛie tue, et coram te pater peccaui, vt minime sim dignus vocari filius tuus. Sed quia tu es

deus et omnis conso
lationis pē, nec mor-
tem peccatoris delide
ras, sed tanq̄ verus
Samaritanus de mi
sere vulnerata ani-
ma mea laboras: Ef
fice, quesso: pretioso
oleo cōsolationis tue
in vulnera mea infū
dēdo, vt alacriter cur
ram cum filio perdi-
to in eterne misericor
die tue gremiū, quia
ecce tu es spes mea, et
fides in quo solū ac-
quiesco, plenamq̄ in
te confessionem fidu-
ciamq̄ habeo, atq̄
adeo fideli corde i mi
sericordia tua sperā-
do, credo in te o deus
pater, in te o deus fi
li, in te o deus spirit⁹
sancte, tres persone
et vne vere deus, pre
ter quem nullū aliū
agnosco deum, neq̄
in celo sursum, neq̄
in terra deorsum.
Immo vero ego mi-
ser peccator apud te
accuso me ipsum be-
nignissime pater gra
uiter vehementerq̄
omnipotentem boni

tatem

synned against the throne
of thy glory, and before y
O father, in so muche that
I am nomore worthy to
be called thy sonne. Neuer
theless, forasmuche as
thou art the God and fa-
ther of al comfort, and a-
gaine desirest not y death
of the synner, but lyke a
true Samaritaine takest
thought of my sely woun-
ded soule: Make me I
praye the, by infounding
thy precious oile of cōfort
into my woūdes, ioyfully
to rūne with the lost sōne
vnto the lap of thy euer-
lastyng pitie. For lo, thou
arte my hope and trust in
whom I onely repose my
selfe, hauing in the ful cō-
fidence and fayth: and so
I lay with a very faythful
heart trusting in thy mer-
cy, I beleue in the O God
the father, in the O God
the sonne, in the o God the
holy gost, thre persons and
one true & also very God
beside whō I knowledge
none other god, in heauen

aboue

aboue noꝛ i yerth beneth, yea, and I poore synner, do accuse my self vnto the deare father, that I haue sore and greuously offended thy almyghtye goodnes & maiesty in the commytting of myne abounddant, greuous and manifolde sinnes, & wretchednes, for I haue not kepte the lest of thy most godly, and blessed cõmaundemẽtes like as thy righteousnes maye require and demaunde the same of me: I haue, I say, not honored the like my god nor dread the like my lord, loued the lyke my father, trusted in the lyke my creatour and sauiour. Thy holye and dreadful name vnto whõ all glory and honour belongeth, I haue vsed in vayne. I haue not sanctified the holy daies with workes whiche be acceptable vnto the, nor instructyng my neighboure in vertue accordyngly, I haue not honored my parentes tatem, maiestatemq; tuam offendi, varia miserabiliaq; peccata & flagitia in te admisi, quia ex diuinis sãctisq; preceptis tuis, quemadmodum iustitia tua a me requirere exigereq; possit, ne minimum quidem seruaui. Neq; enim te vt deum meum honoraui: neq; vt dominũ meũ metui: neq; vt patrem meum amaui, neq; in te vt in creatorem meum seruatoremq; credidi. Sancto terribilique nomine tuo cui omnis gloria honorq; debetur, temere abusus sum: operibus tibi acceptis festos dies nõ sãctificaui, nec in virtute idonee proximũ instruxi: neq; parentes meos honoraui, neq; obediens illis fui, per quos quasi per instrumenta viam mihi in hũc mun-

dum

dum paratū: Humis potestatib⁹ et magi stratibus, qui autho ritatē abs te sum⁹nt non lubenter obtem: perauī: cor meum ab homicidio integrum purumq; non seruas: ti: immo nisi gratia tua misericordiaq; me difficultet, facinꝰ quoq; ipsum homici dii admisissem: neq; a furto integer sum, nec ab adulteris, nec a falso testimonio, sed corde atq; animo res bonasq; proximi appetiui. Magnum mundi huius principem Satanā, qui ab initio mendax fuit, sequut⁹ sum, partim concupiscētia carnis partim superbia vite partim mentiendo, impostur⁹, libidine, odio, inuidia, obtre: ctatione, diffidentia, incredulitate, quinq; sensibus meis turpi ter abusus sum, au: diendo, videndo, ol: faciendo, gustando, tangendo. quę omnia mihi vtēda ad hono:

rem

rentes nor bene obedient vnto them through whom (as by an instrumēt) thou hast wrought my cōming into this worlde. The highe powers and rulers whiche take their authoritie of ꝑ. I haue not bene wyllyngly obedient vnto. I haue not kept myne heart pure and cleane frō manslaughter, yea, had not thy grace and mercye defended me the better, I shulde haue cōmitted the dede also, I like wise am not pure frō theft, nor frō aduoutry, nor from false witnes bearing, but haue in myne heart and minde wyshed and desired my neighbours gooddes and thinges. I haue folowed the great prince of this worde Satan (whiche hath bene a lier euen from the beginnyng) in cōcupi: scence of the flesh, in pride of liuyng, in lyuing, in disi: ceitfulnes, in lechery, in hatred and also enuy, in backebityng, in dispraise,

and

and also in mischefe. My fiue wittes haue I foully misused and spent, in hearyng, seyng, smellyng, tastyng & also feling, which thou hast geuen me to vse vnto thy honor & glory, & also to the edification and profite of my neighbour. But in what maner soeuer that I haue offended and synned against thy eternal maiesty (for no man knoweth thoroughly his synnes as the prophete witnesseth) whether it hath bene by day or els by night, yea, euen from my childhode vnto this day, were it in wordes, workes or thoughtes secretely or openly: O my mercyfull God, I am sory for it, euē from the very botome of my heart, yea, & my soule mourneth for sorow most mercyfull father, that I am not a thousand times sorier then I am. Howbeit, in token of great repentaūce (though all hartes be knowen well ynoughe vnto

rem gloriamq; tuam ad edificationem vtilitatemq; proximi dederas, sed quomodocūq; tādem diuinam maiestatem tuam offenderim, et contra eternam maiestatem tuam peccauerim, nemo enim perfecte peccata sua cognoscit, (vt ppheta testatur) siue id iter diu noctu vc fecerim, immo a pueritia vsq; ad hūc diem, siue id verbo, opere, cogitatione, palam clanculum vc delignauerim miserere cordissime deus meꝰ penetret me illius absimo etiā pectore, immo vere anima mea pre dolore lāguet misereordissime pater, non me millies plus dolere q̄ doleo, verū tamē vt significatio aliqua penitentie eluceat, quāq̄ omnium corda satis tibi sint cognita pulso, ferioq; pectus meum, & in amaritudine cordis animeq; mee dico: domine deus pater misericors,

lerere; domine deus spiritus sancte miserere pro infinita misericordia tua benignissime domine pare mihi et nunc, & omnes dies vite mee et abundantem gratiã tuam impartir mihi, vt impiam vitam, cõmunem, & veterem hominem ac summem malam concupiscentiam deponam, vt mundo moriar, et mundꝰ mihi crucifixit, vt i noua vita progrediar. Confirma me domine in vera hũilitate cordis, perfectoqz amore, spe, et fiducia tui. Da anime mee gratiam, vt te vnum desiderẽ, in te vno gaudeam et acquiescam, vt omnia repudiem, deseramqz vanã huius mundi fiduciam, vt me cum fidele seruo media nocte mortis mee paratum inuenias, q̃ subito me de impetrato quasi furi adoriatur. Esto mihi filio necessitatis tempore domine tur

vnto the) I do knocke and stryke my breast and saye in bitternes of heart and soule: Lorde God father haue mercy, lorde God sonne haue mercye, lorde god holy goste haue mercy. Spare me of thy infinite mercy dere lorde, now & al the dayes of my life, and let me haue part of thyne aboundant grace, so as I may, chaũge my sinnefull life, and out put of me the olde man with al his euil concupiscence, & also that I maye dye vnto ꝑ worlde and that the worlde maye be vnto me a Crosse, & so go furth into a newe life. Strengthen me (O lorde) in a true hũble hart, i perfite loue, hope & trust in ꝑ Geue my soule the grace to desire the onely, in the onely to reioyce & repose my selfe, and that I may vtterly renounce and forsake the vaine affiaunce of this worlde so that thou mayst finde me redy with the good seruaunt in the

midnight

mydnight of my deathe, which shal sodenly steale vpon me like a theefe ere I be aware. Be thou vnto me at the time of my deth (o lord) a towre of strēgth a place of refuge, and a defensible God, namely a gainst the face of the fend who like a rorying Lyon shalbe then most redy to deuoure me, and against desperation, whiche then shalbe busye to greue me, Let then thy cōfort cleaue fast vnto me, thy mercye kepe me, and thy grace ayde me: Fetche then a-gaine, lorde God the fa-ther, that whiche thy pu-issant might hath shapen, fetche then againe Lorde sonne, ỳ whiche thou hast so wisely gouerned and bought with thy precious blud. Take againe then lorde holy gost, that whi-che thou hast kept and pre serued so louingly in this region of synne and vale of misery. iii. persons and one

vis fortitudinis, loc refugii, defensator deus precipue contra facie diaboli, q̄ quasi leo rugiēs tum maxime paratus ad me deuorandum erit: et contra desperationē que tum omnib⁹ modis verabit me. Consolatio tua adhereat mihi, misericordia tua custodiat me gratia tua gubernet me. Reduc me, domine deus pater, quem magna potentia tua formauit: reduc, domine fili, quem tam prudēter gubernasti et pretioso sanguine tuo redemisti: reduc, domine spiritus sancte, quem tam amanter custodisti, et cōseruasti in hac regione mortis et valle miserie, tres persone, et vnus vere deus cui laus et honor ad omnem eternitatem. Amen.

Precatio

¶ Precatio contra diabolum.

O Domine Jesu xpe qui per os ꝯ̃ti Petri apostoli veris sime dixeras, aduersarium nostrum diabolum quasi leonem rugientem circuire, querentem quem deuozet, operosus eni est et impetuosus, et irrumpit in nos, ita vt nisi tu adiuues facile deceperit nos astutia sua, interuerterit nos potentia, et crudelitate sua discerpserit nos, quodsi tu semel qui illum superaueras, vel eminus apparuerit, facile illum perterrebis facies, & vnico aspectu in fugam cõuertes, digneꝛe domine in defensionem tuam nos recipere infãtes adhuc imbecillos, debiles, imperitos, ne impetuosa, crudelisqz bestia nos discerpat ac dilaniet,

one very God, vnto whõ be praise and honoure foꝛ euer and euer. Amen.

¶ A prayer against the deuil.

IEsu Christ (oure loꝛd) whiche by the mouthe of the holy apostle S. p. most truely dyddest saye, that our aduersary the deuil goeth about lyke a roryng Lyon, seekyng whom he may deuour: he is busy & fyerce, & breaketh in vpon vs, so that if thou helpe not, he wyl soone deceyue vs, with his crafte ouerturne vs, with his myght & with his cruelnes teare vs in peces. But if thou whiche hast vanquished hym, wilt appere, but as it were a farof, thou wilt make him afrayd, & with thy onely loke put him to flight. Vouchesafe o loꝛd, to receyue vs in to thy gaꝛde, beyng but infantes weke, feble and vnskilful,

lest

leſt the fierce & cruel beaſt all to teare vs. We beare before vs and ſhew furth in this our fight the croſſe thy banner, the croſſe thy triumph and victory, that our enemy may wel know that we do oure buſynes by thy counſaile, ayde, & ſtrength: To the be glory for euer. Amen.

¶ For the deſire of the life to come.

THys my bodye is the verye darke & filthy priſõ of ỹ ſoule this word is an exile and baniſhemẽt: this life is care and miſery, but where thou art (O lorde) there is the very countrey of libertie, & euerlaſtyng bleſſednes. Stirre our mindes nowe & then, to remẽber ſo great felicitie: pour into oure heartes a deſire of ſuche precious thinges and of al thinges moſt to be deſired, geue quietnes vnto our myndes, & graunt that we maye haue ſome taſt

pre nobis ferimus in hac pugna noſtra crucem vexillum tuum, crucem, triumphum tuum, crucem, victoriam tuam, vt inimicus noſter certo intelligat nos tuo conſilio, auxilio, ꝓſidioq; noſtras res gerere. Tibi gloria ad eternitatem. Amen.

¶ Pro alterius vitæ cupiditate.

ANime obſcurus te terq; carcer hoc corpus eſt, exilium quaſi, et amandatio hic mundus, cura tẽtum & miſeria vita noſtra eſt, vbi tu es domine ibi vera patria, libertas, ſempiterna felicitas. Excita interim mẽtes noſtras ad tãtam felicitatẽ animo repetendam. Affunde cordibus noſtris pre cioſarum rerum omnium cupiditatem. Da mẽtibus noſtris quietem,

quietem, et concede, vt aliquem gustum eternarum felicitatū habeamus, vt res humane omnes fœde nauseabundeque videantur, quas nunc tam laboriose inquirimus, tam cupide cō spectamur, tam firmiter retinem⁹, vt has acerbas inquinatasq; res fugiamus et repudiemus, dulcedinem consuetudinis tue ardenter concupiscam⁹, qua bonitas omnis cōtinetur. Tibi gloria ad eternitatem. Amen.

FINIS.

taste of the euerlastig ioyes wherby these thinges of the worlde may seme filthy, and be so lothful vnto vs, whiche we seke for so gredely, and retaine so surely, þ we may refuse, and dispise these bitter & filthy thinges, and most feruently desire the swetnes of thy familiaritie, in the which al goodnes is contcined: To the be glory for euer. Amen.

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The ende of the Primer.

The copy of the kynges bill assigned.

HEnry the. viii. by the grace of God, of England, Fraunce, and Ireland king: defendour of the fayth, & of the churches of England, and Ireland in yearth the supreme head. To al prynters and bokesellers and to all other our officers, ministres and subiectes. We do you to vnderstād, that of our grece especiall, we haue graunted and geuen priuiledge and lycence, to our welbeloued subiect Richard Grafton, prinsier and seruāt to our most dearest sonne Prince Edward, and Edward Whitchurch Citize of London, to print or cause to be printed our primer (now by vs and our Clergy set furth) both in Englyshe and latin: and none other person nor persons of what state, degre, or condition soeuer they be of, to print or cause to be printed any part therof but onely the sayd Richard & Edward & either of thē & the assignes of any of thē. Neither to sel nor bye of any other impressiōs thā such as shalbe printed by the sayd Richard or Edward or the assignes of any of them. Wherfore we woll and streightly commaund and charge all and singuler our subiectes, aswel Prynters as bokesellers, and all other persons within our dominions, that they no any of them presume to print or sel, or cause to be printed or sold the sayd boke or any part therof, cōtrary to the meaning of this our present licence and priuiledge, vpon paine of our high displeasure. Geuen at our Manour of Grenewiche the. xxviii. day of May, in the xxvii. yere of our reigne.

ke not (o most mercyful father) that thou haddest layde vp mercy in the bowels, bloude & woũdes of Iesus Christe thy sonne & our lorde for so many as vnfaynedly repent & truely beleue, be they? synnes neuer so great & many, I se none other waye but throw my selfe downe hedlong thorow desperaciõ into ỹ bottomles pytte of hell. But for as moche as ỹ hast set thy welbeloued sonne Iesus Christ to be our mediatour & merce stocke, & hast promised grace mercy and forgyuenes of synnes to so many as aske in hys name thorowe fayth in his bloud. Therfore in this tyme of grace & mercy. I miserable sinner come nowe vnto the and desyre the my lord God, that ỹ wylte graunt me thorowe that our Lorde Iesus Christe, a ryght & true faythe, and for his sake forgyue me all my synnes & make me to walke dayly more & more in a newe harte and

and in the frutes of the holy Ghost that I maye vtterly despyse al the vngodly lustes of thys worlde, and that I may be foũd continent, pure of liuing, tẽperate, good ryghteous honest, diligẽt in al goodnes, meke, mercyfull, modest, humble and rẽdy to forgyue suche as offend me euen from the very harte, and so lyue all the dayes of my lyfe accordynge to thy diuine wyll and true feare, that I maye dye to the worlde, to al syn and to my selfe, and wyth a good confidẽce and mery harte looke for the commynge of the Lorde and my sauiour Iesus Christ, to whome ỹ the & the holy ghoste be all honoure and glori for euer and euer. so be it.

¶ Another confession of our synnes to our lorde Iesus Christe.

O Lorde Iesu Christe, which arte the onlye and alone ỹ hilycion of the wounded conciences, wee

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